

THE CONGREGATIONALIST

Volume LXXVIII

Boston Thursday 7 September 1893

Number 36

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AN EVENING PRIMROSE.

BY SUSAN COOLIDGE.

WHEN all the west is red at set of sun,
And cool airs waken which were hushed at noon,
And crickets chirre and trill and one by one
The birds' songs die away to sleepy croon,
And each white lily on the garden walk,
Dew-heavy, hangs its head upon its stalk;

When dawning soft and faint upon the blue,
The vague, mysterious, dreamy blue of night,
The first dim planet glimmers into view,
'Tis then it opens with a shy delight
Its pale gold, wayside blossoms near and far
Holding them up to greet the evening star.

The freshness of the morning tempts it not,
Nor fervid noon, nor the warm wind's caress;
It envies not the royal rose's lot,
Choosing, as background for its loveliness,
The dewy shadows and the twilight lone;
Making the hush of eventide its own.

The blaze and sunshine of the summer hours
Know not nor prize the blooms they never see;
None of the jubilant and day-lit flowers
Hail it as sister, but the drowsy bee
And the night-moth, just roused from his repose,
They love it better than the fair, proud rose.

A type it seems of some shy human hearts,
Which palely shrink from joy and shun renown,
But when the sun grows colder and departs,
And the dim, hovering night shuts darkly down,
And all the happy things which feed on day
Shiver and shrink and hide themselves away—

Then, like the primrose with its pale gold star,
They open sudden blooms of love and cheer,
Giving out fragrance where no others are,
Gilding the heavy hours of doubt and fear,
Fronting the shadows, till with dawn ends pain,
Then folding silently their buds again.

OTHER CHRISTIAN WORK.

The tenth annual convention of the Y. M. C. Associations of the Pacific Northwest, embracing Oregon, Washington, Idaho and British Columbia, was held in Victoria, B. C., Aug. 16-20. A large delegation was present and an unusually deep interest prevailed. The lord bishop of the province gave the delegates a hearty welcome.

Rev. A. C. A. Hall, a member of a secret order of priests in England called the Cowley Fathers, has been elected Bishop of the Episcopal diocese of Vermont. It will be remembered that he was for a number of years rector of the Church of the Advent in Boston, but was recalled to England by his order as a punishment for having voted for Phillips Brooks to be Bishop of the diocese of Massachusetts. Dr. Hall was highly esteemed in this city for his ability, devotion to his Master's work and breadth of sympathy. It would be quite un-American for a priest under the command of a secret foreign order to be chosen Bishop over the Episcopal Church in Vermont, but Dr. Hall is a naturalized American citizen and we understand that he will be released from his vows if he accepts this office.

Subscribers' Column.

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EDUCATION.

The Dartmouth trustees have elected William Patten, Ph. D., Harvard, '83, professor of biology, Albert C. Crehore, Yale, '70, assistant professor of physics, and Fred P. Emery, Dartmouth, '87, assistant professor of rhetoric.

Prof. Charles A. Levermore of the Massachusetts Institute of Technology has accepted the position of principal of the well-known Adelphi Academy, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR NOTES.

Rev. W. F. McCauley, the State president of Ohio, is to lecture at Lane Seminary the coming year on Christian Endeavor.

One hundred simultaneous missionary meetings in Chicago societies this month are included in the plans of the Christian Endeavor Missionary Institute.

Since the return of the seven delegates to the Montreal Convention who went from Concord, N. H., they have given sixteen reports in their own societies and elsewhere, and have been the means of arousing much enthusiasm.

An "evening for beginners," and an "open air committee" that has for its work the conducting of an evangelistic service every Sunday before the regular church service are among the good ideas lately reported from Australian societies.

Through the efforts of Mr. E. D. Wheelock, the superintendent of temperance work in Illinois, arrangements have been made for an extensive temperance campaign throughout that State. The plan includes 300 addresses by Mr. John G. Woolley. The price of admission to the meetings is to be twenty-five cents, and the proceeds are to go to the Rest Island Home.

The date of the Cleveland Convention of 1894 has been fixed for July 11-15. One of the interesting features will be the awarding of certain diplomas, twenty-five of which will be given to societies reporting the largest number of pledged proportionate systematic givers in their membership. Twenty-five more will go to the societies forming the largest number of societies during the year, and a banner will be given to the local union that gains the greatest number of societies during the year.

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You have a little boy whom by and by you expect to send to college. This is for you; and now is the time to read it, while he is a little boy. I actually propose that you send me that boy at eight.

"What! to prepare for college?"

No; to bring up, to let him grow as he ought to grow, till the time comes when he ought to prepare for college. You think him a baby yet; his mother, especially, calls him her darling and smothers him. His father is too busy to do much for him; couldn't, anyhow. Both with the best of intentions. You are doing the best you know how, but you are wasting your boy. American boys are notoriously ill-mannered and backward. Everybody sees it in everybody else's children.

"Do you think my boy is going to leave his mother at eight years of age?"

I think, if he don't, he will lose the good growth of both body and mind that belongs to the age of eight to fifteen; but he will grow. You can't keep a boy from growing; if he don't grow right, he grows wrong; and you probably think he is doing well when he is only growing sappy.

"I don't agree with you. My boy needs a mother's love. I don't approve of straining the mind so young."

You are begging the question. Letting him grow as he ought to grow, and guiding him, helping him, is not straining his mind; it is training both mind and body; doing it right. A mother's love does nothing but harm to a boy when misdirected; when wisely directed, it gives him the soil and culture to grow in and with.

My school is not nearly so good as it might be; there are better in some respects; but I know of no other that does the best things for a boy so well. The five best things I can think of for every boy are: (1) to keep him well; (2) happy; (3) growing right, mind and body; (4) getting the use of both, and (5) learning what belongs to his age. Some schools do the softer parts; some do the harder parts. I know of no other that seems to do all five so well. I want to do them still better; I hope to create a demand for better bringing-up of children than can be got in any home.

But I can't argue the question here; I do in my pamphlet. If you want to know what we do with boys and why we do it, send for that pamphlet. You may not agree with it—no harm done. My rate is \$600 a year; no extras. We begin Sept. 12.

HENRY W. SIGLAR.

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THE CONGREGATIONALIST

Volume LXXVIII

Boston Thursday 7 September 1893

Number 36

To our subscribers. Send us your own renewal and one new subscriber, with \$6.00. We will send you, postpaid, as a premium, Gen. Lew Wallace's new story, *THE PRINCE OF INDIA* (2 vols., \$2.50).

MANY churches would find a rally day in September helpful in securing a spiritual momentum for the autumn. A printed letter previously sent to each member of the church by the pastor, outlining his hopes and desires and plans for the coming year, suggesting prayer and consecration, is appropriate and perhaps more fruitful than a pastoral letter on New Year's Day. The autumn is really the beginning of a new year of church life, and the recognition of this fact is expedient. The superintendent of the Sunday school could plan to secure the presence at the school on a given rally day of every teacher and scholar. In the evening a popular praise service, with an earnest address looking forward, to which all families connected with the parish had been invited, personally or by mail, would reach and draw others. Emphasizing the whole day rather than a single service would strengthen the effort. Every one would feel it was time to be back in his place. Our large stores have opening days. It pays them. It pays the church to make similar efforts. If the early fall finds a church organized and spiritually alert a grand year's work is almost a certainty.

At the Hebrew Congress in Chicago Rabbi Kohler of New York read a paper on *The Synagogue and the Church and Their Mutual Relations with Reference to Their Ethical Teachings*, which illustrated the kindlier relation of sympathy and mutual understanding which has grown up in America between Hebrews and Christians. His praise for the character of Jesus is grateful to Christian ears, although there is something self-contradictory, in our judgment, in the manner of it. Jesus is either less or more than he suggests. As was of course to be expected, he left the resurrection wholly out of account, without which the Christian view of Christ is inconceivable. Christianity is either a personal relation to a living King and Saviour, or it is little better than the other religions of the world. Rabbi Kohler explained the persistence of Judaism through centuries of persecution by saying that it was "an indestructible ethical system"; but Jesus foretold the persistence of His Church by saying, "Lo, I am with you alway, even unto the end of the world." We regret to see the so-called "liberal" Judaism of the day cutting itself loose from the thought of God's self-revelation in the history of the Hebrew people. It is the giving up of a great hope which has ennobled the race. The duty of finding a solution for some difficult enigmas may be escaped thereby, but at far too high a cost.

There are few wiser ecclesiastical investments than a pastor's library. We are always glad to record in our church news column a gift of this sort, and we heard the other day of a good woman who, having only five hundred dollars to bequeath to a worthy cause, decided, after careful consideration, that she could leave behind her no more useful memorial than the nucleus of a library to be placed in the parsonage of her loved church. No class of professional men need or covet more a working library than ministers, and often their salary does not admit of owning necessary reference books, to say nothing of purchasing new volumes of great value, like Dr. Fairbairn's recent work. The practical ownership of such a library would compensate for many of the privations incidental to a small field. Moreover, where town libraries were lacking, a pastor interested in the intellectual development of his people could loan books to advantage, and so the pastor's library would serve Sunday school teachers and members of the Bible classes. Then, too, such an institution might check the growth of that feeling of restlessness which so often creeps over the minister in a small parish. When a certain minister was meditating on the advisability of making a change he looked around his library, which had become so essential to his work, and said, "It will be hard to leave these people and hard, too, to leave these books."

During the last few years the eyes of students of the Bible have been opened to new views of its history and structure and of the methods of its composition. These views have been persistently rejected by many who have read the Bible only as a guide to conduct, an inspiration to worship and an assurance to faith, because they feared that these views would weaken the authority of the Bible. Meanwhile the established results of these critical studies of the Scriptures are rapidly making their way into popular knowledge and taking their place beyond controversy. A striking illustration of this may be seen in recent editions of the Bible with helps for teachers. The International Bible, issued in London and Glasgow and in this country by the Methodist publishing houses, and the Cambridge Edition of the Teachers' Bible each contain a large number of very valuable articles by foremost Biblical scholars in Europe and America. If these were printed in large type and in separate volumes they would make a library on the Bible of greater value than could have been obtained at any cost twenty-five years ago. The writers do not shrink from controverted questions, but do not treat them in a controversial spirit. The results of recent scholarship are frankly accepted, and in the light of them the Bible appears more majestic and precious than ever before. If these articles had been

bound up with the Revised instead of the King James Version, there would have been little left for the student to desire.

Theological inferences from the declarations of the Bible may not always be correct, yet we must make them in order to have a theological system. So also we must make inferences from Bible statements as to conduct. The Scriptures are a statement of principles, not a set of rules. These inferences, both theological and practical, may in time through experience take on the nature of revelations. Some missionaries among the Zulus have decided that it is wrong to exchange girls and women for cattle, but the Zulu converts refuse to accept their decision and demand that the missionaries shall first prove from the Bible that it is unlawful to sell their daughters for cattle. That to a Zulu is not an easy thing to do by direct quotation, though it would seem to be a plain enough inference from Scripture teaching. In dealing with these converts the missionaries will no doubt be reminded anew of a great principle of divine teaching, that truth from God can become a revelation only when interpreted by human experience and that generations of experience under divine training are necessary to distinct utterance in human ears of divine revelations. To have found out this truth is to have learned a great deal concerning the history of the Bible.

The question is sometimes discussed whether the giving of one-tenth of one's income to religious work was a Jewish law or the statement of a principle which applies to Christians also. It seems to us that the law has expanded into a principle which justifies itself by its fruits in Christian lives. We lately met a young man in a Western city who was pointed out to us as a man of unusual promise because of his success in business, his interest in public affairs, his Christian character and the confidence and esteem in which he is held. A few years ago he had an opportunity to go into a business partnership, but had no capital. He went to his Sunday school teacher to borrow money, which was lent to him on the condition that he would give one-tenth of his income to the Lord. He says the promise to do that has proved to be the turning point in his life. He soon became interested in the objects to which he gave, increased his gifts beyond the tenth, put more energy into his business, found his enlarged interests bringing to him more friends and increased business and growing confidence. His generosity has brought him into more abundant life. The young man who systematically devotes his possessions and himself to the Lord's service receives in character and power a hundredfold more in this present life.

Summer experiences which have helped one's Christian life are of interest not only to himself but to his brethren. One cannot help noticing how generously Paul in his epistles shares his experiences with those from whom he has been separated, and how rich are the lessons he draws from them. He is eager to meet with them that he may both tell them of what he has done and hear of what has happened to them. "I long to see you," he wrote to the Roman Christians, "that I with you may be comforted in you, each of us by the other's faith, both yours and mine." The best prayer meetings are those in which personal life and thought are most freely imparted. It is an excellent way to kindle interest in the autumn prayer meetings to devote one evening to the things which each has learned about God's character and to the ways in which each has ministered to others and has strengthened his own faith. Every one, young and old, should be glad to contribute something to the meeting, and it is quite likely that the most helpful things may be said by those whose experiences seem to them most commonplace. This closer touch of Christian hearts with one another, mingled with united prayer, may be the means of kindling a religious enthusiasm which will bless the church through all the year. One of the greatest needs in our churches is for the members to know and believe in and be stimulated by one another's spiritual faith and experience.

GIVE WORK.

The army of the unemployed is large. In some places, as in New York and Chicago, it is threatening. As winter approaches it is likely that suffering from poverty will be extensive and that the dangers from the idle poor will increase. They will easily be persuaded to follow ignorant and designing leaders. From such conditions false and mischievous theories of society gain credence and bring disorder and suffering to all classes.

Public charity may relieve much of the distress of poverty, but it cannot greatly change these conditions. It can hardly avoid doing much harm with the good it does. Men who live from hand to mouth have little ambition beyond getting enough to eat and wear and a place to live in. When they have been furnished these necessities for some time without work, they do not welcome work. They become persuaded that society owes them a living, that they are being unjustly treated and they become enemies to society. There is a large class of men and women who have always worked because they have known no other way to live and to whom it would be a great injury to discover that they can live without working. There are yet larger classes who seek not charity, but only the privilege of earning their living, and who, in times of business depression, are entitled to the sympathy of their fellowmen. Indeed, are not all classes recognized as never before as having claims on each other, on every one who believes in the brotherhood of man?

An unusual opportunity will be afforded us this coming winter wisely to acknowledge this claim. Let each individual who can give work to his neighbor who needs it. Let him thoughtfully plan to do this.

If it be only for a day it may be a valuable service. Many decline opportunities to do work which their neighbors could not get and take the time instead to do work which others could do for them. Many others could afford to give to those in need the work which they are doing themselves. Others still have work to be done which they are postponing, but which would be a boon to idle hands.

We rely too much on organizations to overcome the difficulties of our social system. Great armies marched in labor organizations last Monday and left on many minds the impression that they are going to solve our social problems. But, after all, the most that is done will have to be done by individuals. Careful plans of one to relieve the need of one without weakening his independence or embittering his feeling toward his fellowmen will be the greatest factor in bringing about prosperity. Buy only what work you can pay for. It helps no one to give him work and then owe him for it with no certainty in his mind when he will get his money. But give work where you can. If you have a job of carpentering which needs to be done, a fence to be built or mended, a house that needs furnishing or cleaning, a carriage that needs repairing, if you need a new suit of clothes or a new coat of paint on your premises, then set some one to work and take care that it is offered to one who needs it. Each individual who pays his debts promptly and distributes with forethought for others the work he is able to control is doing much to maintain the peace and increase the prosperity of the country.

TO COLLEGE SENIORS.

With the coming of autumn and the opening of the college year thoughtful men of the next graduating class are debating and deciding what walk in life they will choose to follow. As the months go on the responsibilities of this choice will show themselves more clearly, and they will begin to understand the real meaning of the Commencement which comes so soon and brings an end of pleasant college days. There are many who have already been guided to a choice, some by natural aptitudes, others by the wish of parents or the opening of special doors of opportunity, but there are others who must make their choice, as it seems, quite arbitrarily. They are not conscious of having poorer talents than their classmates, but there has come to them no decisive and unmistakable call of duty.

Upon men who stand thus at the parting of the ways it would seem that the ministry ought to have a claim, not for the inducements of privilege so often pointed out, but for higher and better reasons. It is true, indeed, that there are many privileges and enjoyments in the work of the pastor. It is not a little thing to be so fully the master of your own time. It is delightful to enter into cordial and helpful relations with your neighbors, rich and poor. Social privileges come unasked. The companionship of books and the excitement of persuasion appeal to the student and the orator. But these delights are the accidents of the profession, and he who enters upon it allured by their promise only is sure of disappointment.

The one valid claim of the ministry upon the young men of our land is that it presents an unequalled opportunity of self-sacrifice for the highest ends. As a means of gaining what the world has to offer it would be folly to ask any man to enter it. As a means of giving self to serve one's generation it is the unequalled opportunity of the time. The fields in which, for comfort and enjoyment, it compares favorably with the other professions are uncomfortably overcrowded. It is no uncommon thing for the authorities of a church in some country town of New England or New York to receive applications for a hearing from fifty ministers as soon as it is known that their pastor is about to resign, while for every prominent and well-paid position there is an eager pushing such as can hardly be paralleled in any other profession. But in the fields that call for great self-sacrifice there is abundant elbow room. There is room enough in China, in India, in Africa, where a parish of a million souls may be had for the asking, and careers like those of Moffatt and Hannington and Mackay are still possible to men of the same mold. There is room enough in difficult and thankless fields in America, where even some of your brethren will say of you, "It is a pity that — should have thrown himself away on that little church." A missionary superintendent said not long ago, in a gathering where there was much talk of the claims of the foreign work, "Brethren, I find it almost impossible to get a man to go on a foreign mission six miles from a railroad in the State of New York."

If, then, there are seniors of the year who are planning to enter the ministry because it is a pleasant work, with possibilities of good pay attained at once, so that marriage need not be delayed, with long vacations and hope of a comfortable, modern parsonage, it would be well for them to reconsider the matter lest they should make a blunder which will bring abundant repentance. That church is to be pitied which has a self-seeking pastor, but, in the long run, the pastor himself is most in need of pity. But if there are those who, above all hope of wealth or fame, can feel the supreme attraction of complete self-sacrifice, who will not grudge to give themselves for Christ and His flock to whatever work they may be called, they shall not fail of that inward experience described by our Lord as receiving back a hundred-fold even in this life.

AFTER THE POOL SELLERS.

It is a pleasure to chronicle a definite and effective effort on the part of the authorities to suppress pool selling in connection with the Springfield races, which have just been held. Early in the summer we pointed out the danger that the Connecticut gamblers, hampered by the stringent law passed in that State last winter, would undertake to establish themselves elsewhere in New England, where neither law nor public sentiment had been brought to the pitch requisite to the suppression of popular forms of gambling. Whether the four gentlemen arrested in Springfield week before last come from over the border or whether they are indigenous to our own Commonwealth matters little so long as they have been made to feel the heavy hand of the law.

It may be a little doubtful if the city marshal of Springfield would have attempted to break up local pool selling, which had gone on uninterruptedly for twenty-five years, had not for some time past a quiet pressure been brought to bear toward this end by certain determined ministers and laymen scattered up and down the Connecticut valley. But at all events the officers have evidently done their duty with a good degree of alacrity and thoroughness.

A significant thing about this raid was that, while the guilty parties took their arrest calmly and seemed averse to any contention in the courts, they were surprised at the fine of \$1,000 apiece and the sentence to imprisonment for three months and appealed to a higher court. Evidently they are not disposed to deny that the law is explicit in its condemnation of their business, but they have relied on the hitherto tolerant attitude of the community, a deplorably large portion of which winks at current forms of gambling and itself indulges more or less openly, and to a greater or less extent, in lottery tickets and games of chance. Now they have awakened to the fact that there are officers and judges who do not propose to let the enactment of 1888 become a dead letter.

This Springfield seizure has shown that it does pay to agitate reforms. A knot of wise, earnest men, who believe that the moral strength of our people is being sapped by the gambling mania, can do much to suppress its flaunting manifestations and lessen the danger to susceptible young men, attracted by the glitter of an open poolroom. While officers of the law are not disposed, in the discharge of their duties, to rise above the level of general public sentiment, they can, as a rule, be spurred on at least to greater vigilance; they can be made to feel that the support of the virtuous elements in a city or town is, in the long run, as desirable as that of the vicious elements, and when they do their duty and subject themselves to odium in certain quarters they ought to receive a proper amount of praise. In the Springfield case we are glad to note a demonstration of approval on the part of the moral forces of the community. A score or so of leading citizens append their names to a letter printed in the *Republican*, last Friday, expressing their hearty gratification at the action of the officials.

RESUMING INTERRUPTED SERVICE.

The spirit in which this is done depends upon the cause and nature of the interruption. If we have forgotten or knowingly neglected some duty, renewed attention to it ought to be accompanied by shame and penitence. If we merely have omitted it in the natural and proper order of things, as we lay aside the obligations of the office or the schoolroom during a vacation, we resume it without regret for the intermission and are the better fitted thereby to perform it efficiently.

Just at present thousands are returning to schools, shops, the scenes of home life and other familiar places of service after the summer vacation. For a multitude the year of work begins now rather than at the beginning of the calendar twelvemonth. It is a good time to appreciate afresh the no-

bility of sincere, energetic labor, whether physical or intellectual, and to take comfort in the truth that God does not ask most of us to do great and showy things for Him but to do thoroughly well and with hearty consecration the common things which compose life in the large majority of instances.

As we resume our more or less interrupted service of one or another sort let us endeavor to take up our regular religious habits and duties with not less zeal than that which we put into our secular pursuits. Vacation has not rendered us that which we ought to have gained from it unless we are more than ever ready to render the best quality of Christian service.

THE WEEK IN REVIEW.

An imperative call goes up for a most searching investigation of the cause of the disaster at Chester, Mass., wherein seventeen passengers were killed and a score or more seriously injured by the precipitation of four coaches of a Boston & Albany express train into the Westfield River. Either the inherent weakness of a bridge over which the train tried to pass at a too rapid rate, or the negligence of men employed by a contractor to strengthen the bridge, who, while doing it, temporarily weakened it by severing rivets and removing plates that were essential to safety, are responsible for the awful record of death and pain. Whichever it may be, the railroad commissioners of the State, whose investigation began on Monday, must get at the bottom facts and let the responsibility be known. Then it would be a welcome sight to see those guilty of criminal carelessness suffer an adequate penalty. Not until something of the kind is done will such horrors become more infrequent. If a railroad decides to use heavier locomotives and put greater strains upon its bridges, then re-enforced bridges ought to precede heavier rolling stock. But if that is not made compulsory and the present system of re-enforcing bridges continues, surely the heaviest trains ought not to be permitted to rush with full speed upon bridges that are thought to be weak or are known to be undergoing repairs. Moreover, it certainly ought not to be possible for a gang of bridge repairers to strip a girder of rivets and plates and then, because the noon hour comes, leave it in that condition while they eat and loaf, apparently oblivious of the approach of one of the regular express trains. And yet the evidence of eye-witnesses of this accident, the confessions of the foreman of the crew of bridge repairers and the admissions of the railroad officials all indicate that in these particulars the only plea to enter is "guilty."

Competition between roads now necessitates more speed and that compels better roadbeds and bridges. It is poor policy to sacrifice safety to celerity. The road upon which this accident occurred heretofore has had a fine reputation for guarding the interests of its patrons as well as its owners. It has yet to be proved that any of its employes are responsible for this catastrophe, but, if they are so proved, the road will suffer a loss of reputation, and that justly, much more disastrous in the end than the heavy damages now due to the maimed living and the friends of the dead.

Congregationalists have especial reason to be thankful for the escape of Rev. Messrs. Llewellyn Pratt of Norwich, Ct., and W. H. G. Temple of South Boston, who, with their wives, were passengers on the ill-fated train. Dr. Pratt and his wife suffered slight injuries.

The second hurricane from the West Indies, to which we briefly referred in our last issue, did a work of destruction on sea and land equaling, if not surpassing, its predecessor. Full reports of the proportions of the disaster even now are not at hand. Indeed it is doubtful whether they ever will be. The loss of life in the belt of territory along the coast of Georgia and South Carolina, especially in the sea islands of South Carolina, is appalling, perhaps 1,000 negroes being submerged. In Charleston, Port Royal and Savannah the loss of property was great and of lives not a few were sacrificed. The rice crop of the Carolinas and the better grades of sea island cotton will be greatly diminished, and the fruit crops of Delaware and New Jersey have suffered sadly, for the storm swept up along the coast, playing havoc with shipping, foliage and telegraph wires in New York, New Jersey, Connecticut and Massachusetts, as well as farther south. Battered vessels with shipwrecked sailors and "derelicts" have come into all our ports, telling of unparalleled experiences, hairbreadth escapes and too often of loss of life. For a while the fate of the steamer City of Savannah, steaming from Boston to Savannah, with her passengers from New England to the South, was in doubt. Fortunately passengers and crew survived a two days' awful struggle with wind and wave but the steamer is a wreck, and scarcely more can be said of the condition of the sister steamer, the City of Birmingham, which rescued the passengers and crew of the Savannah. The loss of life by the storm must be computed by thousands and of property by millions. That it would have been much more in either case had not the accurate prognostications of the Weather Bureau given warning is certain.

While it is true that Chicago has many unemployed within her limits who during the past week have given the citizens and police plenty to think about, and while it is true that almost everywhere there are many needing employment more than charity—using the word in its modern sense—still it must be acknowledged that the outlook is brighter than it was. Mills are re-opening, banks that suspended are beginning again, the stock market reflects the optimism of investors, savings bank depositors are not withdrawing the money that they gave legal notice that they would desire, and the number of failures is lessening. The operatives in the mills at Fall River and New Bedford in this State, who talked of resisting the reduction in wages ordered by their employers because of trade conditions, thus far have withstood the demand for a strike, and it is to be hoped that they will, for in all probability their fate would be similar to that of the English and Welsh miners who have just returned to work. Industrial conditions are not such now as to make success in striking probable, and where strikes do occur it will probably be

because of loyalty to a principle or because there is a real or fancied basis for the belief that employers are making present conditions a pretext for reductions that are not absolutely necessary.

It is very important for the nation that its present executive should live until the expiration of his term. The past record of the vice president on questions of national financial policy is not such as to make the prospect of his elevation to the presidency other than alarming. Hence any evidence of physical weakness in President Cleveland or the likelihood of his passing away would have a depressing effect upon business men, irrespective of party, who credit him with sound views upon finance and recognize the part he has played in recent years in keeping his party's standard higher than it otherwise would have been. That he is the victim of any disease which threatens to impair his bodily or mental soundness has not been shown by any evidence yet given to the public. That he recently submitted to an operation which necessitated the removal of several teeth and a part of the jawbone is probable, and that the operation was performed while on a yacht, which was floating upon the Atlantic, proves nothing more than that the President has good friends who know how to shield him from people who make it their profession to pry into personal affairs. That expert surgeons were present shows that he had the best service possible and it may indicate that grave complications were feared. Be this as it may, we now have the assurance of physicians and personal friends that the President was never in better health and that no anxiety for the future is felt. President, wife and child once more are sheltered by the White House and the burden of executive and social labors has been resumed.

Toronto is rejoicing that, notwithstanding the trickery of the opponents of Sunday rest in that city—shown before the election by forcing it to be held at an inopportune time for the friends of law and order and on the day of election by gross frauds at the polls—it has just decided by a majority of 1,000 that Sunday shall be, as heretofore, a day when horse cars shall not run. The latest news from Chicago is positively disgusting and humiliating. The Clingman injunction suit has been passed upon by a judge, who after inviting two other judges to sit with him and aid in formulating an opinion, insulted them in open court, overruled their opinion and in a maudlin speech, betraying his probably intoxicated condition, ordered the case continued for sixty days, which means open gates until the end of the fair if the order holds. Never has a more disgraceful scene been seen in an American court. Judges Dunne and Brentano, the judges overruled, found their efforts to restrain the offending judge—Judge Goggin—futile and with shame for their profession withdrew from the courtroom. The attorney for the directors, seeking to dissolve the injunction, boldly rebuked the judge for his "judicial anarchy" and served notice that no respect for his order would be had. Well may the officials of the Y. P. S. C. E. request the management of the fair to refrain from announcing a Christian Endeavor day and

rally. It will be extremely opportune and necessary for the Cook County lawyers to discipline the unworthy judge, and the country will note whether the task is performed or not. With Altgeld as governor, Harrison as mayor and Goggin as judge, Illinois—the State of Lincoln, Washburne and Blodgett—seems to have sunk to a low level.

Absorbing interest in the debate on the silver question in the Senate, which was notable last week for the speeches by Senators Sherman of Ohio and Gordon of Georgia advocating a repeal of the Sherman law, and by Senators Vance of North Carolina and Wolcott of Colorado attacking their anti-silver Democratic and Republican colleagues, should not be allowed to obscure other important facts and measures. Senator Hill, by some method or other, has secured a favorable report upon a bill now on the calendar, which proposes to abolish federal supervision of elections. A like measure is to be rushed through the House. There was a time when federal supervision of elections had stout advocates in the Republican party. Are there any now? Senator Dolph of Oregon has introduced a bill which provides that \$500,000 be appropriated to make the execution of the Geary exclusion law possible, and in his speech advocating its passage he attempted to belittle the opposition of religious organizations to the law, imputing their zeal to mere sentiment based on false information.

With a probable deficit of \$50,000,000 next June, staring the national treasury in the face, it would seem to be impolitic for any such legislation to be suggested even. The debate over the rules of the House of Representatives has been acrimonious and prolonged and has revealed radical differences of opinion that may result in the triumph of the filibusters, those men like Mr. Kilgore of Texas, of whom the country has become thoroughly weary. A Congress that does something may or may not be a blessing, but when a majority truly reflects public opinion it ought to be possible for it to legislate, and the country is not so much concerned as to where the power is lodged that makes it possible to do something as it is that it shall be sure that the power exists. The utterances of Mr. Wilson, chairman of the committee on ways and means, indicate an intention to begin immediately the public hearings by the committee upon the expediency or in expediency of changing the tariff and enlarging the free list, the hope being that early in November a bill may be brought before Congress that will reflect the opinions of the administration, modified more or less by evidence presented to the committee. The condition of the national treasury, the disparity between income and outgo, are quite as likely to shape legislation on this point as the views of interested producers or consumers.

"Suppose these enormous, monstrous, hideous falsehoods"—viz.: that the home rule bill for Ireland will separate the islands, destroy the constitution, break up the empire, annihilate the control of financial matters by the House of Commons, make Irishmen supreme in British affairs and impose virtual slavery upon the minority in Ireland—"to be true," said Mr. Gladstone, in his great last speech preceding the

final vote of the House of Commons, "have they not a terrible recoil upon ourselves? Must we not admit, after 700 years, that the result of our treatment is that we have brought her to such a state that she cannot without danger and ruin undertake responsibilities which in every other country are found to be within the capacity of the people and fraught with the richest benefits?" The explanation of the vote by which the House of Commons two days later gave an affirmative answer to this question and with great solemnity sent the home rule bill to the upper house by a majority of thirty-four in a total vote of 568 is found in the hearty belief of the Liberal masses that, as Mr. Gladstone says:

We deny that the brand of incapacity has been laid by the Almighty upon any particular branch of our race, when every other branch has displayed capabilities on the same subject and has attained to success which is an example to the world. We have faith in national liberty—faith in its efficacy as an instrument of national education.

With home rule out of the way in the Commons Mr. Gladstone's path is by no means unobstructed, for the Welsh and Scotch Liberals are insisting upon precedence of pet measures and Mr. Gladstone refuses to make definite promises. The House of Lords will soon reject the home rule bill by an overwhelming majority, as every defender of ancient customs and opponent of constitutional reform has been summoned to vote. Then with the two houses clashing and the people saying to the aristocrats, "You must accept or impair your own tenure," it will be interesting to see which horn of the dilemma the lords take and how long they will postpone accepting the inevitable.

The Nicaragua Canal Construction Company, unable to borrow \$300,000 on \$19,000,000 of securities in order to pay a floating debt of \$285,000, was placed in the hands of a receiver.—The leading New York insurance companies advanced the rate of interest on mortgage loans from five to six per cent.—The annual convention of the Grand Army of the Republic met in Indianapolis.—Jerome Bonaparte of Washington, grandson of the great emperor's brother, died at Beverly, Mass.—Hon. H. C. Ide of Vermont, by request of Great Britain and Germany, has been appointed chief justice of Samoa, the United States acquiescing.—Dr. Adolph Stoecker of Berlin, the anti-Semite, arrived in New York. He will assist Mr. Moody in his special evangelistic services in Chicago.—Sixty thousand Welsh miners returned to work without securing the advance in wages demanded.—Asiatic cholera secured a foothold in Grimsby, Eng.—News of a renewal of the royalist plots in Hawaii reached San Francisco. Admiral Skerrett, the leading American representative, showed his sympathy with the provisional government and prepared to help if needed.

IN BRIEF.

Nothing reveals the dignity of labor, and the esteem and honor accorded to it, more than that every earnest man gives to the word laborer a definition which includes himself.

Seldom do we need more Christian grace than on the day we return from a summer

life of leisure and exhilarating freedom to the restraints of close rooms and confining duties.

Not a few compliments on our recent educational number have floated into this office. Writes a local divine, "I do not know that I ever saw any other product of the weekly press I liked so much."

The World's Fair abounds in material for sermon building, and some of our preachers are turning to account their observations in the White City. At least one Sunday evening discourse might profitably be constructed with the fair as a text. Certainly those who go owe a duty to those who do not, since the latter class, by the way, in the ordinary congregation, is vastly in the majority.

J. M. Barrie, the deservedly popular Scotch story writer, was announced to make his first public appearance in Thrums last week at a "bazar," to be held in aid of a chapel which has been erected for the "Auld Lichts" congregation. We wonder whether Tammas Haggart, in a future tale, will give his opinion of church "bazars" or fairs. They abound in raw material for the Scotch genius to convert into dry humor.

Much sympathy will be felt for the Boston lady who lost \$100,000 last week in her journey home by the Campania. Some sympathy also will be felt for the officers of the ship and for the company, who are, no doubt, greatly annoyed by the theft. Any one who leaves unguarded costly jewels or other valuables in steamships, hotels or private houses in which he is entertained as a guest exposes himself to loss, places great temptations before servants and others and does injustice to his hosts.

The hospitable landlord of the Lake Mohonk House, Albert K. Smiley, has issued invitations for the eleventh annual autumnal gathering, at that charming resort, of the friends of the Indian. The conference is held Oct. 11-13 and will, doubtless, be no less interesting and productive of results than heretofore. Unfortunately the attendance of our Congregational people will probably be smaller than usual, owing to the fact that the American Board meeting at Worcester occurs the same week.

There is a Roman Catholic monastery in Beatty, Pa., which includes a college and theological seminary with 200 students and twenty-five professors, also a distillery and a brewery. The students are not allowed to drink the seminary beer, though the prohibition does not extend to the faculty. It is said that the magnificent church which the monks of the abbey (St. Vincent's) are now building will be erected by the profits of their liquor business. This seems like a chapter from the history of the Middle Ages and we think the whole concern ought to be set back into that period.

Injustice is often done to ministers by charging them with want of sympathy with the poor. The Roman Catholic pastor at Terre Haute, Ind., last Sunday said to his flock: "There is great distress in this parish, owing to the hard times. I have a deposit in the bank which comprises my savings for some years added to the pension I get as a Union soldier, and this is at the disposal of the destitute so long as it holds out." Rev. Robert McIntyre of Denver has asked that, in view of the hard times, his salary of \$5,000 be reduced to \$1,000.

Are there not some men who walk in and out of the portals of the Congregational House in Boston to whom this word from the Watch-

man might be a helpful admonition? "We always feel a little shy of brethren who go about whispering against the orthodoxy of A, B, C, especially if they appear to be rather glad to get a new bit of evidence that might go to confirm their previous whisperings. One who shows that he is pleased to get hold of things that can be twisted to the injury of others may be a good man, but if he has been your guest you should count your spoons. Rejoicing in evil is about as bad a symptom as there is of one's moral condition."

There is a one-sided exegesis of Scripture which may bring some satisfaction to sentimentalists but which discourages those who look into the Bible to find truth which brings real assurance for faith. An illustration of this was given recently by one who was trying to prove that Christ would speedily come to the earth again to sit on the throne of David. He said: "The promise of His coming was made between one and two thousand years ago. With Him a thousand years is as one day. The promise was, therefore, made only day before yesterday." He seems to have forgotten to add that on that basis of calculation three thousand years hence will be only the day after tomorrow.

Mr. Moody has been interviewed by a Chicago News reporter. He believes the people of the United States are ripe for one of the greatest religious awakenings ever known. His definition of a successful evangelist is one who has common sense, an unblemished character, consecration, large sympathies, faith, patience, enterprise, familiarity with the Word of God and the baptism of the Holy Ghost. He finds men pretty much the same the world over and does not find Chicago essentially worse than other large cities. His opinion of such lawlessness as Chicago witnessed last week is that it injures trade, shakes public confidence, causes money to be hoarded and injures, rather than benefits, the working men, who, he believes, ask not for charity but for an opportunity to earn an honest living.

Applause in the regular Sunday morning service usually seems out of place, but there are exceptions to this as well as to all rules. When a prominent Chicago pastor lately denounced the governor of Illinois in strong and pertinent language, the applause came so naturally and so properly that it could hardly jar upon the feelings of the most sensitive. By this expression the pastor was assured of the complete sympathy of his congregation and felt the inspiration which always comes to a speaker with the knowledge that he carries his audience with him. The congregation, too, made up of residents and strangers from all over the country, seemed by this token to become a unit and that on the side of right. They testified, as they could hardly have done in any other way, to their loyalty to a good cause and their contempt of wrongdoing, even in high places.

All the wits are not dead. Rev. Dr. H. L. Wayland, for instance, of the *National Baptist* is very much alive, but he recently met his equal in another editor to whom he spoke of a graduate of the Hampton school, a lady of very high descent (on one side of the house), who had read a paper the previous evening which called forth high praise. The editor said of her, "Yes, she has taught school and she has had nervous prostration; in fact, she has all the marks of high civilization." Dr. Wayland replied, "O, such brightness ought not to be wasted upon the editorial profession; you ought to have been a preacher." The brilliant editor responded, "Well, perhaps I should have been. But in my time the broad church had not been invented, and it

was expected that a person would believe something."

That Wesleyans in England are somewhat more advanced than their brethren in this country may or may not be inferred from the following statements by the new editor of the *West-yan Methodist Magazine*. Says Mr. Watkinson:

I am thinking over a series of sketches of the outside churches, the labor church, the ethical society, the positivist church, and so forth. I shall try to show that each of these movements involves a principle which has not had its due recognition at the hands of Christendom. Another series will be an attempt to recast our notions of the deity in the light of modern research. I have no quarrel with men of science. . . . All evangelical churches have been influenced by the general stream of German learning and criticism. We share with the whole Christian world the readjustment of thought brought about by recent research. All our critics are constructive. It would be fair to call them liberal, but not iconoclasts. They are men of great freedom of mind, but they are as true to the Christian doctrines as ever.

STAFF CORRESPONDENCE.

FROM NEW YORK.

New York, Brooklyn and vicinity have been passing through troublous times, nor is our usual serenity yet fairly restored. The financial stringency, here as elsewhere wrecking many established houses, banks and other trusted institutions, shook the nerves even of cool, steady-going business men, and anxiety as to what Congress might do for the general relief did not help matters. The arrival of two or three steamers reported to have real or imitation cholera on board was not a quieting circumstance. The periodic outbreak of gasconade from our professional anarchists, male and female, howling out their pretense of sympathy with some real, but much more artificial, want among the lowest of the low alien element in our slums, murderous threats deepening now and then into such acts of riotous violence as they dared to indulge in, scared the timid until the head of the police force put his heavy foot on the vermin and silenced them. Somehow, more than the usual allowance of serious railway disasters have fallen to our share—one on the Manhattan track and another in the northern section of the city, within a few hours of each other, suddenly taking more than a score of lives. The trolley still makes good its claim to an allowance of about three to four victims weekly. Then the two cyclonic southern storms, dropping their usual custom of softening down on reaching this region, rushed through us at the rate of fifty-six miles an hour, upsetting small craft along the coast, in the harbor, the sound and the rivers, deluging the seaside pleasure resorts, shaking up passengers over the bridge, unsettling walls, toppling over chimneys and a block or two of unfinished buildings, crushing in immense plate glass windows, prostrating telegraph and electric light wires, and in Central and Prospect Parks, the smaller squares and along the streets uprooting trees, highly prized for their beauty and some of them for their great rarity. The pecuniary damage has been heavy and the loss of life deplorable beyond anything on record here in the same length of time for years. The two or three clear, cool days just past have cheered all hearts with anticipations of bright tonic September weather, ushering in happier times.

This pleasant anticipation is shaded, however, by presages of the coming autumnal political storm, more dreaded by honest business men and peaceable citizens than are cyclones like those just experienced. Our despots are to give peculiar bitterness this time to the chalice they commend to our lips by their infusion into it of the candidacy for our most important judgeship of the self-disgraced and convicted falsifier of judicial records, by which crime, for the present profit of himself and his party, he defeated the legally declared will of the people. And now, against the formal protest of the Bar Association, against the openly expressed judgment of the upright men of his own party, and despite the loathing of decent citizens of every name, this shameless lawbreaker is to be thrust upon the people as a candidate, with no small likelihood that some criminal trick like that by which he won before may reseat him for fourteen years to come on the highest bench of justice in the Empire State. What wonder that enlightened monarchists pronounce republican government a failure! In cases like this it surely is not a success.

On Sunday last Dr. Edward Beecher passed another milestone, the ninetieth, on his life's road, and was apparently in as good health and vigor as at any time in the four years since the fracture and amputation of his leg. He has at length allowed himself to give up regular pulpit supply, and with his wife and daughter attends the Sunday and week day services of his friend, Dr. Meredith, whom he assists from time to time in prayer and at the communion table. The physical and mental vigor still shown by the veteran scholar and his lively interest in the ongoings of the church and the world are most remarkable. They demonstrate the value of his inheritance, in both lines, from the physical, intellectual and spiritual athlete to whom he bears so many points of resemblance, and of the faithful, lifelong training to which he has subjected all his powers. His days are serenely passed in the Brooklyn home where he and his family have lived for twenty-one years or more, and where his visiting brethren find true pleasure and profit in conferring with him on the things of the kingdom—the things that lie ever nearest his heart. The years, so far from depressing, have steadily raised the lofty place which prayer has always held in his estimate of spiritual forces—an estimate the truth of which he tested in his two arduous Boston pastorates, and supremely in those agonizing years when in Illinois College he and his devoted colleagues were laying foundations for the ages. No wonder that when his younger brethren seek from him the elements of assured success in great and good enterprises they are exhorted to pray.

People passing the *Herald's* new five hundred thousand dollar building, at Sixth Avenue and Thirty-fifth to Thirty-sixth streets, near the Broadway Tabernacle Church, do not get the impression that the "hard times" have struck that establishment. It is one of the handsomest buildings in the city, and, every stroke of work laid out upon it being given for a carefully prearranged purpose, no structure could well be better adapted to its uses than is this. It is built of terra cotta and iron,

after the Italian renaissance style, brightly painted, profusely ornamented and is two stories and a half (fifty feet) high. The presses are in the basement, which is brilliantly lighted and so arranged that passers-by can see the whole process of throwing off the papers. The offices are on the ground floor, the editorial rooms (of the *Herald* and *Telegram*) are on the second, and the composing, mechanical and other auxiliary departments occupy the third floor. Electric lights and motors, elevators, pneumatic tubes, telephones, speaking tubes and every useful modern convenience are made use of throughout the building, which is really a curiosity well worthy the spare time of visitors to the city.

Dr. Hepworth, having well earned a respite from the heavy burden he has borne for years on the *Herald* staff, has laid it down and now takes the responsible editorship of the *Telegram*—really another name for the *Herald's* evening edition. This, though no sinecure, is something of a relief. Rev. Dr. George F. Pentecost, now of London, is announced to preach in the Fifth Avenue Presbyterian Church, Dr. John Hall's, on the first two Sabbaths of September.

HUNTINGTON.

FROM WASHINGTON.

The situation here at present may be likened to that of a patient on the appearance of the first faint signs of convalescence after a long and desperate illness. The favorable symptoms are hailed with rapture by the invalid's friends and with great satisfaction by his physicians, who, however, are well aware that the danger is by no means over and that a relapse may still interfere with complete recovery.

The House of Representatives has passed the Wilson silver purchase repeal bill and rejected all the proposed free silver substitutes by decisive majorities, the dimensions of which were as surprising to the friends as to the enemies of repeal. All eyes are now on the Senate—the great battle ground of the two opposing forces. It is notorious that the Senate is far less susceptible to outside influence and criticism than the House, and in the present case the leading silver senators have been loudly and frankly declaring that they did not care a button for public opinion outside of their own States, and that they would not budge an inch from their position for any consideration whatever, no matter if they had to filibuster until March 4, 1895.

This sounds well. But what are the actual probabilities to-day? In the first place it is conceded by all that there is now at last a safe majority in the Senate in favor of repeal. In this respect the situation has changed materially during the last fortnight. A number of senators, variously estimated at from five to ten, have been converted to the cause of repeal lately. Some of these, like Messrs. Gordon and Morgan, are still silver men, but are willing to vote for repeal now and trust to the future for legislation in support of silver. It matters not what their reasons are—their votes will count. As to the cause of their conversion and of the unexpected accession of some other senators like Voorhees and Hill, it is doubtless to be ascribed mainly to the pressure of public sentiment, which shows that senators, despite their boasted self-sufficiency, are hu-

man beings after all. Unquestionably the tremendous repeal majority recorded in the House has also had an effect upon several moderate silverites in the Senate.

The only hope of the silver senators, therefore, lies now either in forcing a compromise or in preventing a vote. In regard to the former expedient there is nothing to say except that thus far no signs whatever of a willingness to compromise have been observed among the repeal phalanx. Senator Voorhees, the leader of the phalanx, is as firm as a rock and has declined to accept any and all propositions in the line of amendments, substitutes, etc., and in this he has been backed up on two or three occasions by a majority of four or five, which votes, by the way, are important as indicating the correctness of the assertion that the repealers are in the ascendant in the Senate.

In the next place the possibility of a successful filibuster is to be considered. As to this, it is gratifying to find that the chances in favor of it are evidently diminishing with the lapse of time. Several pronounced silver senators have announced that they will not filibuster and some of them have conceded in their speeches, as Senator Vance did yesterday, that repeal will be carried. Finally, in case of obstinate recalcitrancy, there is the last resort of a tiring-out process or perhaps an absolute closure, which was threatened by implication by Senator Voorhees the other day, when he announced that he was willing to allow free scope to genuine debate, but would resent any attempt to "talk against time" and would call for a vote at any and every opportunity.

The probability is, therefore, that the little band of silver extremists will exhaust their ammunition much sooner than was originally expected, and the general opinion is that a vote will be reached within two or three weeks. The bill before the Senate is the Voorhees bill, which differs from the Wilson bill in containing a declaration in favor of bimetalism, but it is believed that there will be no difficulty or delay in securing the House's concurrence to the Senate version. If this result is achieved thus promptly it will mark one of the most rapid and striking alterations in the temper and disposition of our national legislature in the history of the country, for it is a positive fact that when Congress assembled, less than a month ago, the prospects of repeal were as dark as they now are bright.

The other measures before Congress are temporarily pushed into the background, of course, and there they will remain until it is settled whether Congress will adjourn as soon as the repeal business is finished. This point is still in abeyance, but there seems to be a slight preponderance of opinion in favor of continuing the session indefinitely. A strong pressure is being exerted in certain quarters in behalf of the various propositions for increasing the volume of the currency, and many of the Democrats think it would be highly injudicious to postpone the formulation of a tariff program. The whole subject will be carefully discussed at once by the party leaders now that the President has returned, and a decision will undoubtedly be reached soon.

Great gratification is expressed on all sides at the improved appearance of the President, whose health, it is hoped, has

been re-established during his recent vacation. The anxiety occasioned by the persistent rumors of a surgical operation for the removal of a cancerous growth in the bones of the jaw and nose has been in a great measure allayed here, and the general belief now is that the operation was of a simple dental nature and that there is no reason to fear the presence of a malignant disease. At all events, the President looks much better than he did in the spring and summer, and he has gone to work again with all his old-time energy.

The House is now engaged in the biennial squabble over its code of rules. The matter is not settled yet, but thus far the few changes effected have been in the direction of a slight curtailment of filibustering privileges. The silver men stole a march on the majority last Thursday by securing for Mr. Bland's coinage committee the right to report bills at any time—a right hitherto enjoyed only by the ways and means and appropriations committees. As the coinage committee is pro-silver, it can now compel the House to consider any number of free silver measures, but with the present strong anti-silver majority in the House this privilege will not be likely to produce injurious results, though it may occasion inconvenience. If it has the effect of compelling the constant attendance of members and thus breaking up the shiftless habit of absenteeism, it will, indeed, prove positively beneficial. In fact, it was due solely to absenteeism on the part of the anti-silver members that the silver men scored this aggravating little victory.

Sept. 2.

C. S. E.

FROM THE INTERIOR.

Nothing more surprising has ever occurred in any of the Cook County courts than the conduct of Judge Geggins, before whom, together with Judge Brentano and Judge Dunne, the motion to set aside the Clingman injunction requiring the gates of the fair to be kept open Sundays was tried. The two latter judges had given careful attention to the case and were ready to read an opinion setting aside the injunction. The presiding judge was in the minority, and although his opinion was not in writing he did not hesitate to disregard the views of his associates and to assure them that he would not consult with them further, and, totally oblivious of legal precedents, to refuse to allow their opinion to stand as the opinion of the court and to continue the case for sixty days, or till within three or four days of the close of the fair. It would seem as if the judge could not be in his right mind. One of the lawyers in the case is reported as saying that this action constitutes the most disgraceful exhibition known in a courtroom in this country, and that the ruling is judicial anarchy. Unless this ruling is modified the fair must remain open Sundays, although it is possible that efforts will be made to reduce the expense of keeping it open and to diminish the attractions, which are now very slight, to visitors. The opinion of the two judges, which was given in the court, seems to be common sense, even if it is not law. It is absurd to suppose that the same power which set aside the land which has been made into a park cannot reverse its action, and for purposes as important as those of a

World's Fair give the control of this park into the hands of the men who have the management of the fair. But this condition of things is simply the result of false steps at first on the part of the directors of the fair. Had they been willing to do right, obey the laws of God and consult the wishes of the people and close the gates the first Sunday and every succeeding Sunday as a matter of course, they would have been spared the mortification to which they are now exposed. One thing, however, has been made evident—the people in this land do not care to have great exhibitions, like those in Chicago, open on Sunday. If they do not care for the day as a day of worship they do care for it as a day of rest. The lesson we have learned is worth all it has cost.

Probably no one will ever know how near we came Tuesday and Wednesday to an anarchistic outbreak which would have thrown the horrors of Haymarket Square into the shade. Governor Altgeld, in his sympathy with the rioters, as shown by his readiness to pardon them, and Mayor Harrison's speeches, together with his method of dealing with disturbers of the peace and inciters to riot, naturally led the men who had nothing to lose and everything to gain by a raid on property to feel that they could proceed with impunity. Early on Wednesday thousands of persons gathered on the lake front, at the foot of the Columbus monument, to speak, and as events seem to have proved, to counsel violence. But for the prompt action of the police, who were alive to the danger, and the change in views which had come over Mayor Harrison, results would have been serious. The bravery of these guardians of the peace is worthy of all praise. That the crowd had come armed with stones, pieces of old iron and clubs was evident after it had been broken up and put to flight. Nothing less than military genius prevented another mob, perhaps in great part composed of the same material, from looting Siegel and Cooper's great store Tuesday afternoon. As yet no lives have been lost, no serious injuries received and no property injured. Whether we shall be able to say this at the end of another week is somewhat doubtful, though it is not doubtful that the city is prepared to defend its property and its citizens, no matter if the tramps and anarchists from every part of the country determine to make this place their headquarters. So far as we can judge the mob of Tuesday and Wednesday was not composed of working men or of those who are really in need. It was made up of loafers, the vicious and those who have imbibed anarchistic sentiments. At a meeting in the afternoon of Wednesday on another part of the lake front a very different crowd gathered, put by some of the papers at 25,000, to listen to such speakers as Samuel Gompers, Bishop Fallows of this city, Henry George and Dr. McGlynn. The arguments of the two latter were those with which the public is familiar. The single tax on land is the panacea for all our evils. Other addresses, notably that of Bishop Fallows, were full of sound advice. In the meanwhile the Labor Congress was in session in the Art Building, only a few rods from where these working people and the great mob had gathered. In this congress theories and principles were discussed, which, while very reasonable in

themselves, the condition of affairs outside showed to be absolutely worthless. What laboring men want is steady employment at steady wages and to live under a government where a panic like the one from which we are suffering will be impossible. It means something when five great mills, with 11,000 men on their pay-roll, shut down for an indefinite period. This is what the Illinois Steel Mills have done. It is known that not less than 40,000 men have been thrown out of work by the closing of manufacturing establishments in Chicago. Far more important than any congress on labor, or on the relation of capital to labor, is the formation of a committee of prominent citizens to provide measures for the relief of the needy. So far as may be work will be given on the drainage canal and on such other public improvements as may be inaugurated. But after all has been done that can be done it will still be necessary to expend large sums in feeding the hungry. Already the private benevolence of a Mr. Kopperl, to whose assistance many are coming, has reached more than 2,500 families in a day. The outlook for the winter is exceedingly dark.

The attendance at the fair still increases. The prospects now are that the fair will be a financial success, although it is not supposed that the stockholders will realize very much on their holdings. The entertainments on the grounds and the days set apart to different nationalities and classes are attracting many people. Meanwhile, the congresses, if they do not always draw large numbers, are deeply interesting and profitable. That on electricity was one of the most successful yet held. Adopting units of resistance, quantity, capacity, etc., the electricians voted to call the unit of induction the Henry unit, in honor of the late Joseph Henry of the Smithsonian Institute. This congress was fortunate in its presiding officer, Prof. Elisha Gray, and in the presence of such men as N. H. Preece of England, Baron von Helmholtz of Germany, W. E. Carhart, Dr. Mendenhall and others of almost equal celebrity. Professor von Helmholtz's seventy-second birthday was celebrated by a banquet at the Richelieu, Wednesday evening. There were thirty-five distinguished Germans present, every one anxious to do honor to this veteran in science. The next morning the distinguished guest together with his wife left the city for a visit to Yellowstone Park, a section of our country in which Germans are especially interested.

The Congress of Religions began Sunday, appropriately, too, with papers from the Jews. They have been in session most of the week, and while the papers read have been very learned and of great profit to those who were able to follow them they have not reached the ear of the public to any great extent. Next Sunday morning the Roman Catholics will meet and from the titles of the papers which are to be read one may look for papers which large numbers will be anxious to hear. The Moody meetings are as large as ever. The churches continue to be full. Perhaps no single feature of this summer in Chicago will be remembered here with more surprise and gratitude than the interest which has been taken in spiritual things. While in many directions the tone of morality has suffered in

others it has improved, so that thus far we can certainly say the fair has brought with it no moral damage to our city. This result is due to the foresight of the pastors of our churches and to the systematic exertions which have been put forth by Mr. Moody and his able lieutenants to evangelize every part of the city.

Chicago, Sept. 2.

FRANKLIN.

CURRENT THOUGHT.

AT HOME.

Herbert D. Ward has interviewed Edward Everett Hale and gives a faithful portrait of his mental and spiritual characteristics in the September *McClure's Magazine*: "How on earth do you do it all?" asked Mr. Ward, referring to the multiplicity of interests and labors of the busiest man in Boston. "The simple truth is," replied Dr. Hale, "that any child of God who, in any adequate way, believes that he can partake of the divine nature knows that he has strength enough for any business which looks the right way, that is, which helps to bring God's kingdom into the world. . . . When people talk to me, therefore, about optimism or good spirits or expecting success, if I know them well enough, I say that I am promised infinite power to work with and that whenever I have trusted it fairly and squarely I have found that the promise was true."

Prof. R. T. Ely, in *Harper's Weekly*, writes on The Unemployed. He estimates their number in this country now to be about 2,000,000. Relative to State and municipal aid he observes: "Whatever public work really needs to be done in the near future should, in the interest of the public safety, be planned and executed as soon as practicable. Naturally certain difficulties present themselves, and the amount of relief which can be expected from an extension of public work is only limited. Had we a better civil service far more could be done, for the difficulties that present themselves are closely connected with our inferior civil administration, and we dare not do so much as a country like Germany, or even England, can safely do. Perhaps the present crisis might be improved by civil service reformers to point out to wage-earners the importance to them of a sound civil service entirely divorced from partisan politics."

Degrees, honorary degrees, is the subject of a trenchant article in the *National Baptist*, by Rev. Walter Rauschenbusch. Relative to the degree of D.D., he asks: "Why do not college faculties hedge themselves about with civil service rules against the crush of degree seekers? . . . What moral right has a college to confer a degree in divinity? What qualifications have men who teach Homer or calculus to determine whether a man is conspicuous in theology? This anomaly is due to our confusion between colleges and universities. . . . Should not Christian colleges prove their Christian character by stamping only what is full weight and by refusing to add to the number of semi-falsehoods abounding in the world?"

The *Christian at Work* names "two pregnant facts" that may well challenge the attention of all thoughtful men in this land of democracy, viz., "that however Darwin's theory of the survival of the fittest may hold—and later investigation shows us that it has but limited application—it is a fact that the poor and the degenerate multiply more rapidly than the well to do and the virile; second, that the lower the suffrage the higher taxation mounts."

The *Pilot* (Roman Catholic) rebukes the editor of the *Atlanta Constitution* for his assumption that "the edict has gone forth, 'This is a white man's government,' and it will remain so forever, for God Almighty has stamped His

seal and sign of sovereignty upon the Anglo-Saxon tribe." It says: "No, Mr. Graves, this is not exclusively a white man's country, nor a black man's, nor a yellow man's. It was a red man's until we robbed him of it, but even the robbers were not all Anglo-Saxons. The dishonor belongs to men of every European race. They enjoy the plunder and they share the shame, as they must bear the responsibility. We cannot undo past wrongs, but we can and must avert new ones, else our civilization will go the way of others as great in their day—Asiatic, European, even African, like that of the Pharaohs, which thought themselves stamped with the divine sign and seal of sovereignty. Instead of arrogating a knowledge of God's purpose it were wiser for us all to be ready with an answer to the question, 'Where is thy brother Abel?'"

The *Church Standard* editor reminds Bishop Seymour of Illinois that nineteen years ago he, the editor, was defending the bishop in general convention from charges very similar to those which the bishop now brings against the Broad schoolmen. Continuing, the editor remarks: "If it has come to this, that 'on every hand' 'bishops, doctors and laymen' of the Protestant Episcopal Church are guilty of disloyalty and hypocrisy; if it is true that they are running a 'mad race' 'to break down divine metes and bounds and remove ancient landmarks which the Lord has set up'; and if it is true that these crimes are committed for the sake of 'popularity and preferment and the greed for money,' then we should like to know why any man should attach himself to so corrupt a communion. And if these things are false, as we desire with all possible plainness to declare that they are, then Bishop Seymour dishonors both himself and the church by publishing them."

The *Jewish Messenger* says the only remedy for the existing state of affairs among the Russian and Polish Jews of the East Side in New York City is a "dispersion" to the country. "The marked success which has crowned the efforts of the employment bureau of the charities in finding work in different sections and in the most varied fields for a goodly number tells its own moral. The high praise won from the Connecticut Board of Agriculture, the testimony paid by a recent observer in Nebraska, and the tribute offered by a leading Indianapolis furniture firm prove that the Russian immigrant is adapted for a wider field than the purlieus of a great city and the haunts of the 'sweaters.' They must be scattered at all cost and speedily. That is a duty which we owe, not only to our poor brethren themselves, but the country which secures us life, liberty and happiness."

ABROAD.

The *Christian Leader* (Glasgow) says a good word for modern fiction as a refining, beneficial force: "In ethics and aesthetics, its power is enormous—by its voluminousness, more so than ever, but even that does not justify the conclusion that as literature our leading writers of fiction rank with the acknowledged masters. There must be some demur to placing Barrie with Dickens, Stevenson with Thackeray, or Olive Schreiner with George Eliot, at least at present. As for Rudyard Kipling, his 'volcanic style' makes his classification impossible, but it is full of promise, as Stevenson's delicacy of line and touch is full of lastingness; vine-clad hills are often on the slopes of craters. Yet Dr. Doyle is right in giving modern fiction, by its breadth, credit for being a federating and uplifting force. Fiction—next to poetry—fashions literature; it does more, it fashions conduct—allures, warns, impels, guides; fiction has proved its right to be a social pioneer in modern life; like the monk of the Middle Ages, its explorations cut up new tracks for custom, charity and reform."

MUST THE INDIAN WORK LANGUISH?

INDIAN COUNCIL.

BY SECRETARY C. J. HYDER, NEW YORK.

There recently gathered on the prairie of North Dakota one of the most remarkable missionary conventions that ever met in America. It was remarkable first because of personnel. The children and grandchildren of missionaries, whose heredity was that of heroism and self-sacrifice, were among the number. Almost every mission field and station supported by the Congregational churches through the American Missionary Association was represented. This gathering was not simply the regular annual meeting of the Dakota Mission Council. Extraordinary and embarrassing questions were before it. The messenger who came from the East with the greetings of the churches and the A. M. A. brought the saddest message it was ever his duty to bear to any missionary workers. It was that the work in the Indian field must be cut down one third in its various departments. When the churches voted at Hartford to refuse Government aid for contract schools they had also substantially promised to increase their collections to the A. M. A. to meet this deficiency. This had not been done, except in a few cases, and here were these faithful missionaries gathered at Fort Berthold eager to press into new fields where doors of opportunity stood open, studying the problem of each field to determine what could be cut out without absolutely destroying the work. As one field after another was considered, the missionaries, with voices that trembled with emotion and with their eyes full of tears, gave the items that they would cut out.

And who can wonder? Just now has come the answers to the prayer of all the past. No mission field in America or any other land offers larger return for labor than does the Indian field today. It was four years since I had visited the same mission. I drove with Brothers Reed, Thomas Riggs and Cross over six hundred miles through the reservations, sleeping on the prairie at night with the blue sky for a roof and the stars for our candles. As I saw the Indians in their churches and schools and tepees, I was amazed at the wonderful progress made during the four years.

To illustrate. Four years ago there were sixteen members in the church at the Fort Yates mission; now there are 160 members. There were gathered at this council at Fort Berthold men and women who had put prayers and tears and exhaustive labor into this work for years who were just now seeing the fulfillment of God's promises in the wonderful ingathering into the Christian Church, and they were met with this depressing fact that the work must be cut down because the churches failed to respond to this necessity, created really by their vote.

What did this cutting down involve? Dr. Riggs, the senior member of the council, representing the Santee Normal and Industrial School, of which every Congregationalist is justly proud, would "cut down his work by closing the carpenter shop and sending home the instructor of this department; by closing Perkins Hall and sending

back to their huts and tepees on the prairie twenty-four little Indian boys; he would dismiss the 'home mother,' whose loving Christian care for these boys no one can appreciate unless he has seen it; he would dismiss a missionary teacher and send home eighty pupils from the school—nearly half the enrollment." Rev. T. L. Riggs and Miss Pratt spoke for Oahe. They would cut down by reducing the teaching force and sending home a third of all the pupils. Rev. C. L. Hall spoke for his mission at Fort Berthold, saying that he "would cut down by sending home a part of his missionary force and sending out to the prairie a third of all his pupils." Rev. G. W. Reed and Miss Lord reported for the Fort Yates mission, proposing that the hospital be closed.

It was a pitiful thing to listen to these suggestions. Can it be that our Congregational churches realize what is involved in this terrible sacrifice in these Indian missions? Here is the hospital at Fort Yates, of which Dr. Pingree, a thoroughly trained and consecrated physician, has charge. It was built largely by the benevolent contributions of two Massachusetts women. Dr. Pingree has treated this year between six hundred and a thousand outside patients, mostly Indian women and children, and the wards have been filled with inside patients. While we were talking together three calls came for her to attend Indian children in the tepees on the prairie near by and two applications for admission to the wards of the hospital. In speaking of it Miss Collins said, "If the hospital is given up the Indians will drift back to the conjuring of their old medicine men, and it will be a victory for paganism."

Can it be possible that it is the verdict of the Congregational churches that this splendid institution, bringing relief to suffering Indian women and children, re-enforcing the missionary work as it does, shall be closed because of the lack of \$1,000? If this amount can be raised before the middle of September, without touching the contributions that would otherwise reach the treasury of the A. M. A., the hospital can be continued. Are there not Christian women whose sympathy for their suffering Indian sisters will lead them to make up this deficit?

If we turn to the Indian schools we find the same sad condition and imperative necessity. Fort Berthold is our only mission among the Ree, Grosventre and Mandan Indians. It has been of greatest value in its immediate influence over the pupils and in the indirect influence over the parents. Like all the A. M. A. schools it is planted right among the Indians, just where such schools ought to be. Mr. Hall and the other missionaries, by means of service at stations on the prairie and through the visits of the parents to the pupils in the schools, are able to exercise a much larger influence than would be possible if the school were remote from the people. Through its influences the Indians have broken up the crowded and unwholesome villages, the hotbed of physical and moral disease. They have taken land in severalty and are managing farms and ranches on the Missouri River near our mission.

At the May communion we welcomed to the mission church at Fort Berthold seven-

teen converted Indians. It was a touching scene. The mission chapel was crowded with an attentive and devout audience. It was the ingathering of the fruit of years of heroic and consecrated labor. This service was the fitting climax of this remarkable Indian council. On Monday morning this company of noble men and women, whose sacrifices and labors none can appreciate unless they have been in their fields for weeks, scattered to their prairie missions. With patient but sad hearts they look forward to the terrible sacrifice of their work. Shall these missions be sacrificed? Are there not those who will give to this pressing need and save this noble work?

This imperative responsibility is upon us as churches—shall we not meet it in the same spirit of heroic sacrifice that characterizes those who bear the burden in this field of Indian missions?

THE NATURAL WORLD AND THE SPIRITUAL.

BY REV. GEORGE A. GORDON, D. D., BOSTON.

Among the many signs of our Lord's supreme wisdom is His way of using the natural world as the instrument of spiritual instruction. The radical and irreducible contrasts between the two spheres of nature and spirit are never overlooked, ever receive distinct vindication, while upon the points of resemblance is founded the inapproachable symbolism of the parables. Never in the teaching of Jesus is there an importation of the order and method and power of nature into the affairs of the soul, but there is the use of the order and method and power of the natural world as illustrations of the higher and contrasted order and method and power of the spiritual world. To render the illustrations effective the points of resemblance between the outward and the inward worlds must be emphasized, but this is something altogether different from the identification of the two manifestations of God, the two orders of being and the two methods of life. Between the material and the spiritual Jesus insists upon nothing more than a striking and instructive analogy, and this very likeness, found in things otherwise so manifestly unlike, should serve not to swamp all in an abyss of fathomless identity, but to make more unmistakable their fundamental contrasts.

Take, for example, the parable of the sower. How strikingly the four kinds of soil represent the four degrees of receptivity among hearers of the Word. The wayside, the stony places, the soil foul with thorn seed and the good ground at once become expressive types of four distinct classes of human beings. There is in the teacher's mind no confusion of emblem with substance, but through the natural symbol we are bidden to look upon the spiritual reality.

Suppose, now, we make a literal transfer of the parable to the souls of men. The procedure is, of course, in violation of common sense, but that much abused power will experience nothing strange in one instance more. The soil cannot alter its character, the beaten path is not to blame nor the thin surface of earth upon the rocks nor that cursed with the presence of thorn seed; nor again is there any praise for the good ground. These things cannot be other than

they are. Thus the great forces that make the world have determined concerning the soil and thus they have determined concerning the hearts of men. The receptivity of soil and soul is already fixed; the law of growth amid peril has already predetermined three to failure and one only to success. The nature of both ground and man is a simple, helpless passivity formed wholly by forces other than itself and entirely at the disposal of the sovereign counsel of fate.

Every one must feel that such treatment is an outrage upon the Lord's luminous and beautiful parable. Had it assumed in His thought a meaning and logic like this it would never have been uttered, for it could have had no other effect than to deaden enthusiasm for His kingdom, quench all aspiration and discourage all personal initiative in the hearts of disciples. That Jesus did not believe receptivity to be a fixed thing in the soul as in the soil is manifest from His closing admonition, "He that hath ears, let him hear." The power of attention is in the soul, the power of original reflection, the power of holding to one master and despising another, the power of receiving from God, through prolonged and loyal devotion, a new heart. Thus while we use nature in imitation of the Master, we cannot go wrong or do other than lend vividness and force to the expression of spiritual truth. But there is another use of nature illustrated above by the literal interpretation of the parable of the sower which confuses thought.

1. There is, indeed, a form of thought that altogether denies the contrast between the natural world and the spiritual, but no Christian can consistently hold such a view. Certain thinkers hold that there is no more unity in the mind than in a bunch of grapes, no more freedom in the soul than in a heap of autumn leaves, no more power in man to resist the fashioning hand of circumstances either for good or for evil than there is in a tree to resist the sweep of envying forces. Such thinkers want a theory of the world that will provide for all things coming like a stream, without fundamental variance, from one supreme and unknowable fountain, and in order to make out their thesis they ignore the momentous difference between things and persons, between mere feeling like that in a brute and the originative power of thought in man, between forms of being that are essentially passive and forms of being essentially active, unconstrained and morally accountable. It is by the use of these sublime facts which they ignore that their philosophy is refuted and utterly discredited and another, in full sympathy with the spiritual nature of man and in glorious accord with the Christian faith, is elaborated and established.

2. Strange as it may seem, there has been in every age a number of men whose Christian faith and purpose no one can question, who have thought to carry light into the sphere of spiritual belief by an importation, without essential modification, of natural law. The whole view of things underlying this attempt is, we cannot but believe, thoroughly mistaken and misleading. It connects itself in our day with one of the finest spirits of the time, a writer and educator for whom all earnest people must be thankful, yet one who by his book, *Natural Law in the Spiritual World*, has given wide currency to the notion of the identity of the

realms of nature and spirit. The suggestiveness of this book is great, as its brilliancy is beyond question, still its immense homiletical force is floated upon what we must regard as defective philosophy, and therefore the eminent author must be reckoned with for this splendid error of his intellectual youth. Professor Drummond's view is briefly this: The natural world is divided into two realms—the organic and the inorganic, the living and the dead. The organic must go to the inorganic, the living to the dead; the dead cannot go to the living. In like manner men are naturally, in reference to the spiritual, dead. Between humanity and God there is an absolute break, a chasm, a fixed gulf; as well expect a stone to grow into a living thing as to expect man to enter the kingdom of God. The dead cannot go to the living, the living must go to the dead; thus the sole and total responsibility for the conversion of men from death to life rests upon the living God. This is the kind of illumination and heavenly cheer introduced into the spiritual world by natural law. What gives to such a view the appearance of truth is the energetic use of the resemblances between nature and spirit in total disregard of their fundamental contrasts.

There is the great law of cause and effect operative over the whole of nature and, to a certain extent, over man's life. Like results, under like conditions, flow from like causes; that law holds good in the life of a plant, an animal and a man. Up to a certain point there is the same inevitableness in spiritual as in natural law. An act done is, in nature and in the soul, handed over to the domain of cause and effect: "Whatever a man soweth, that shall he also reap." But here is an amazing difference. An act in doing, in the domain of the soul, is in the hands of the free and responsible spirit, unseparated and inseparable from the grace of God in its own structure, in its illuminated experience, and in the books and friends and societies by which it is surrounded and that constitute another form of the divine approach and appeal. The life of man that is already made is under the law of cause and effect, but not the life in making, while the whole life of the stone, the plant and the animal is bound upon that wheel of fate. Besides, even the past life of man can be, to a certain extent, by personal exertion, undone. Spiritual habit may be transformed, restitution made to the wronged and counteracting and annihilating influences sent forth against the evil by the purified and gracious life, while over the past existence of plant and bird there is no such power.

Another example may be taken from Professor Drummond's chapter on Degeneration, which means, in simple phrase, backsliding. He takes his illustration of this natural law of backsliding from Darwin, and in an abbreviated form it is as follows: A flock of pigeons, distinguished by great variety of marks and ornamentation, resulting from careful breeding, if taken to an uninhabited island and allowed to fly wild will, in course of time, return to a dark, slaty blue, the original color out of which they had been raised. This natural law is called reversion to type, and the spiritual parallel is that you and I, if we do not look after our bodies, will sink into "wild and bestial savages," if we neglect our minds we shall degenerate into "imbecility and

madness," if we neglect our moral nature we shall run off "into lawlessness and vice," if we neglect our religious nature it will "drop off in ruin and decay." Now the teaching here is admirable so long as the degenerate pigeons are used to illustrate men in process of degeneration, but that the law of degeneration is the same in both cases cannot be maintained. All the "ifs" in the case of the birds are outside of them, but in your case and mine all the "ifs" are inside, in our own hearts. The degenerate birds are to the degenerating men as the passive to the active, the bound to the free. Backsliding is no such easy matter for the individual conscience as the logic of the view in dispute would seem to make out. The pigeons enjoy the dark, slaty blue color quite as much as the splendid ornamentation, while those who have tasted that the Lord is good look with loathing upon the vulgarity and shame to which sin has reduced them. It must be added that the same distinguished writer lends the weight of his authority to support another ancient, and we hope discredited, opinion that the type of humanity is the first man, and the first man in his sin. God does not make men primarily in the image of Adam, but in the image of God. Men were chosen in Christ before all worlds, the type being, not the first man, who is of the earth earthy, but the second, the Lord from heaven. Reversion of man to His type is our profoundest concern and aim.

But does not the idea of evolution identify the two spheres of nature and spirit? Granting that evolution applies, in a sense, to everything in time, the subjects of this evolution are not identical but contrasted—as the evolution of a flower or a star and the human mind, or the elaboration of the solar system and the growth of human institutions. No reasonable man can find identity of subjects in the evolution of the earth and the growth of the political institutions of this country. The one subject is passive under the forming play of cosmic forces and the other is the voluntary expression of the creative life of a great people. That evolution applies to everything is unquestionably true, but that is nothing more than saying that everything grows, that everything has a history. The great revelation of contrasted orders of life and methods and powers of increase comes when we ask, What is the history? From the history of a flower or a planet or a constellation the history of a soul, a nation or humanity differs by the whole breadth of the widest conceivable contrast.

3. To sum up the case, the true use of nature in relation to spiritual life, whether apprehended scientifically or poetically, is as illustration, symbol, analogy. Beyond this when we employ the language of nature for spiritual expression we darken counsel by words without understanding. Let us rather follow the great Edwards when he says that God has constituted "the external world in analogy to things in the spiritual world." "It has pleased Him to establish a law of nature by virtue of which the uniformity and mutual correspondence of a beautiful plant and the respect which the various parts of a regular building seem to have one to another and their agreement and union, and the consent or concord of the various notes of a melodious tune, should

appear beautiful, because therein is some image of the consent of mind, of the different members of a society or system of intelligent beings sweetly united in agreement of heart." Beyond the amazing uses in the way of symbol and analogy to which the Master put the external world, we cannot without confusion go, and in this wholesome use of nature we shall find abundant wealth for the expressive illustration of the inner world and the law and the power of its increase in the soul and in society.

A DARING SCIENTIST AND HIS WEATHER INVESTIGATIONS.

BY LLEWELLYN DEANE, WASHINGTON, D. C.

Prof. Henry A. Hazen of the Weather Bureau in Washington is one of the most devoted and untiring seekers after the secrets of nature. He was born of missionary parents in India, and graduated from Dartmouth in 1871. He has been connected with the Weather Bureau for fifteen years.

If you should ask any of the thousand members of the First Congregational Church in Washington who Professor Hazen is the ready reply would be, "He is our principal deacon, the pastor's right-hand man, present at every prayer meeting, a working force in the Sabbath school and a member of our choir." A like question to any member of the Y. M. C. A. would bring the response that Professor Hazen is an active member and that his "talks" on scientific matters in the winter occasion the best attended and most instructive meetings of this body.

To any member of the five vigorous scientific societies in Washington an inquiry as to the standing of Professor Hazen would bring an immediate and hearty response that for earnest, intelligent and daring investigation and physical courage Professor Hazen stood almost without a peer. At the Weather Bureau you would find that Professor Hazen seemed to live only to discharge with the utmost zeal and faithfulness his duties as an official in that bureau.

For years he has been devoted to the study of meteorological conditions with the sole aim to discover the philosophy of tornadoes and how to control or weaken their force. He has made many hazardous balloon ascensions. His reports of observations on these occasions have been characterized by a remarkable ability to grasp the conditions of the phenomena witnessed and for deducing the most brilliant conclusions therefrom.

To use his own words he is "now intent on finding out the tornado's secret." His theory is that the source and power of the tornado is electricity, and may be thus stated: "If it is electricity, then we may be able to dissipate Jove's most awful wrath and relieve our great cities of their worst nightmare, their most insidious and most implacable foe."

He has obtained a 20,000 cubic foot balloon, drag rope, net, basket and a new-fangled anchor, all complete. The weight of this balloon stuff, which is common cotton cloth, varnished and rubbed ten times before sewed up, is one-half pound to the square yard. The big captive balloon now at Chicago weighs one pound to the square yard. The weight of the contents of the balloon will be as follows: Professor Hazen and one assistant, 300 pounds; in

struments, five pounds; basket and material, 250 pounds; and ballast, 145 pounds (forty-five of which will be thrown off).

He has nearly completed arrangements for a series of not less than 1,000 high altitude balloon ascensions, to be made as often as three times a day, under a new and original principle of gas conservation. He will take an aneroid barometer, that is to say, a duplicate set, one reading 2,000 feet high, the other from 10,000 to 35,000 feet, will be his principal dependence. This latter instrument has been made especially for these experiments, and is the only one of that power in existence. His thermometers are marvels of delicacy and sensitiveness. He will also have a watch, a chronograph and finally an electrometer. Thus equipped, his observations can be taken with almost lightning speed.

Of course he does not expect to come back each time to the starting place. If the first start is from Fort Meyer, Washington, D. C., he will very likely come down ten or twenty miles over in Maryland to the east. So he will not make many ascents in this section for fear of getting over the ocean. He will take advantage of the first east wind to make a long trip inland and thence pursue the series of ascensions from point to point according to the exigencies of storm centers and air currents.

The truth is that we do not know positively the most simple conditions in the atmosphere. Glashier once left London in a pouring rain and emerged into clear sky after rising only 800 feet. At another time he found rain falling in a cloud 15,000 feet high. We do not know the thickness of a rain cloud nor its temperature. Our books are full of speculations and theories frequently contradictory, none of them really helpful.

When the official forecaster of the Weather Bureau here stands before his weather map, he says to himself, oftentimes: "If I only knew how this condition was brought about. If I could only read between the lines, as it were, I might then tell with something like certainty what is now, after all, only a remote probability." After going up in the rainstorms Professor Hazen will endeavor to direct his course right into the business quadrant of the storm and the tornado. We do not know the first thing about this. It is his belief that electricity will be found to be the generating principle. It is said that the tornado comes when the cool air is carried over warm air, thus producing a distinctly unstable atmospheric equilibrium. This hypothesis is, however, untenable.

As our Western country increases in population and as hurricanes like the recent death dealing ones sweep up our Atlantic coast, it becomes a live question as to proper warning and protection from the ravages of these severe storms. Can the energy of the tornado be diminished or be entirely dissipated? If it is possible to dissipate water spouts by concussion of gunpowder, why may not the energy of the tornado in some way be dissipated? It is believed that in general the existence of a large wooded country to the southwest and west of a town forms a good safeguard against a good development of the most destructive tornado. If electricity is the element to be fought or guarded against, a network of wires or steel points erected at a distance

from the city to the south or southwest might be supposed to dissipate the force of a gathering tornado. These are some of the many theories which are in the thoughts of this investigator, and they will serve to indicate the practical turn his mind takes in attempting to reduce known facts to usable and useful conclusions. The aerial transit across the Atlantic Ocean is the ultimate object toward which Professor Hazen's plans are tending. He states unreservedly that he will make the trip if he lives.

SOME PLAIN ADVICE TO PASTORLESS CHURCHES.

At least three impending evils threaten every church seeking a pastor. They are: a spirit of criticism, division, spiritual dearth. Few churches pass through a candidating period without some trying experiences with one or all of these and, in consequence, some have entailed upon their future a desperately chronic condition sad to contemplate. All about us are living examples of this—churches handicapped for all successful spiritual work through these inheritances from the past.

As "an ounce of prevention is worth a pound of cure," wise is that church which by its judicious course in candidating guards against them all. How can this be done? Nothing prepares the way for the first evil more effectively than a new voice in the pulpit on each succeeding Sabbath, whether it be that of a candidate or not. No better school for criticism can be devised than the church which furnishes its congregation with fifty-two different preachers in a single year, or even twenty-five, as some churches have been known to do. That congregation in the coolest blood possible can vivisection the twenty-sixth man and his message after the most approved methods.

To avoid all this let the supply committee, which should always be representative in its make-up, secure at once some acceptable preacher, not a possible candidate, to supply the pulpit regularly until a pastor shall be secured, the understanding being that he will step aside for a Sabbath or two whenever the committee shall wish to present a candidate. If possible let this same supply be present at the weekly prayer meeting and hold himself ready to do all needed pastoral work. It may not be best for him to live on the ground, still he should be within easy call.

Such supplies are not hard to find—men of ability and wisdom, who will keep the church to at least its usual activities, and so far save it from division and spiritual dearth. Having thus placed the church in a safe position let the committee begin its search for a pastor. Out of the two or three score applicatory and recommendatory letters which will speedily be received let it be remembered that, as a rule, ministers who write applications for themselves to church clerks who are strangers are those whose merits other churches, and sometimes many others, have already failed to appreciate.

As to the letters of recommendation, a little skepticism will not come amiss, for probably a large proportion of them were prompted by a suggestion from the party interested, and the writers, in not a few instances, have been moved by personal

friendship rather than by their best judgment in sending what, after all, is a rather non-committal recommendation. It is well for committees not to read into commendatory letters anything not actually upon their face.

Through personal friends, letters, etc., ten or fifteen candidates of possible acceptability will soon be upon the list. Let these men and their records be most thoroughly canvassed, not through any single line of testimony, but let it be varied and broad, not neglecting the layman. The chief points to be regarded in a candidate are his spirituality, intellectual qualifications, pulpit ability, pastoral ability, affability, judgment and staying qualities.

A faithful canvass of the candidates upon the list will probably reduce the number to at most three or four. Now let the committee guard well the unity of the church by never placing but one candidate at a time before it for consideration. As a rule, the attempt to choose between two means in the end two parties in the congregation, for some "will hate the one and love the other," while others "will hold to the one and despise the other."

To avoid this evil let the committee first be unanimous as to the candidate to be presented, for a divided committee imperils the future unity of the church. Then let it at once recommend the man of its choice to the favorable action of the church, stating clearly and concisely the reasons. Happy the church which has confidence enough in its supply committee to adopt unanimously their unanimous report!

But where this confidence does not exist and the democratic spirit does, instead of reporting to the church let the committee arrange for the candidate to come before the congregation, giving him at least two consecutive Sabbaths, three if possible, then, if the general sentiment seems to warrant farther action, let a meeting of the church be called to act in relation to this particular candidate, with the clear understanding that the action will be final as far as his case is concerned. Of course before action is taken the committee will report fully the results of its investigation of the man, so that the church can act intelligently regarding him.

If the church extends a call, well and good; if it declines let the committee, in due time, and in the same manner as before, present the second man of its unanimous choice, and thus on until the desired end is reached, never permitting one candidate to come into competition with another.

These directions are given as the result of much experience and wide observation, and we are confident that if our churches would adopt them periods of candidating would be greatly shortened, divisions would be avoided and a better spiritual condition would be maintained.

Just one other, and by no means the least, direction. Let every church seeking a pastor—bearing ever in mind the blessed or baneful effects which may follow—be instant in prayer. A pastorless church can ill afford to be a prayerless one. The fathers were wise as well as devout when they observed a day of solemn fasting and prayer as the first step toward securing a pastor, and we of today could do vastly worse than to follow their example.

MINISTERIAL BUREAU.

The Home

"SETTLING DOWN."

BY ELLEN HAMLIN BUTLER.

Across the shadows of the woods
Quivers the first faint gold,
Above the distant meadows broods
A glory manifold.

From breezy sunsets on the heights,
From clear dawns by the shore,
From summer's magical delights,
We turn us back once more.

O, for the airy, willful ways
Of winds and wings and flowers,
O, for unending holidays,
Pure, restful, careless hours!
How shall we take again the cares
Of stifling mart and town?
Fate frets us, even in our prayers,
'Tis hard to "settle down."

Yet, in these wayward, clamorous days,
When truth, grown hard and strange,
Is cloaked in many a seemly phrase
To suit this age of change,
When poisonous thought on eager wings
Bears, silently, abroad
Treason against all holy things
Of love and law and God;

Not from the singer's bravest song,
Not from the scholar's pen,
Not from the preacher's wrath of wrong,
Comes Earth's best help for men.
Not from the untaught zealot's strife,
Nor cultured seeker's frown,
But from the will that masters life
By patient "settling down."

For duty has an angel's eyes,
However stern its mien,
And laws almighty wear the guise
Of everyday routine;
And faith fares best on common needs,
And prayer on daily trust,
And charity's transcendent deeds
Have birth in toil and dust.

O mountains answering to the skies!
O vast, yet tide-bound, sea!
Within your grand obedience lies
Revealed our destiny.
One with creation, shall we chafe
Beneath its noblest crown?
Thank God, the world is strong and safe
Because we "settle down."

A further development of the idea embodied in Mrs. Sangster's article on this page would be such a training of women in a knowledge of financial matters as would enable them to invest wisely as well as to expend judiciously. An able paper on Woman as an Investor was presented at Chicago recently by Mrs. Charles Henrotin, vice-president of the World's Congress Auxiliary, in which she stated that of the \$960,000,000 representing the net assets of building and loan associations in the United States \$192,000,000 are held by 2,400,000 women. Similar facts were adduced to show that, although women have large property interests, they lack the necessary training for administering their affairs to the best advantage. As stockholders they almost invariably vote by proxy, consequently there is not developed within them that sense of ethical responsibility which is born of power. In France it is altogether different, and woman's constant participation in the commerce of the nation is making that country one of the financial strongholds of the world. And so far from being a danger to the family it has proved in

France to be one of the surest foundations on which the family can be established.

One of the most practical and instructive lectures given at Chautauqua this season was by Mrs. E. P. Ewing on Some Leaks in American Homes. Chief among these leaks was the waste of material in the kitchen arising from an ignorance of what foods are best suited to each other, chemically and hygienically. Some housekeepers always set a good table because they seem to have an instinctive knowledge of what should be grouped together, just as they show a natural taste in furnishing a room. But a far greater number aim to place upon the table whatever "tastes good," and the result is like a room in which each article of furnishing is beautiful by itself, but the combination is objectionable. In the latter case, however, only the eye is offended, whereas, in the former, the living organism receives injury. This unintelligent method of selecting food for the family is always the most expensive, and a great need for the average American housekeeper is not a new cook-book but a simple manual on the chemistry of foods. This whole subject is ably discussed by Professor Atwater in two articles in the *Forum*, one printed in June, 1892, and the other this present month. Another leak cited by Mrs. Ewing was the waste of energy in using heavy cooking utensils in place of lighter ones and in lumbering up our houses with heavy pieces of furniture. These leaks are often the little foxes which spoil the vines of domestic happiness.

THE WIFE'S CHECK-BOOK.

BY MARGARET E. SANGSTER.

Some time ago a very suggestive and practical article in the *Congregationalist* gave a wife's experience in managing the finances of the family as partner in business with her husband. Both husband and wife in that charming little essay drew upon the same bank account. A more excellent way, I think, is one which has been adopted by a friend of mine, who gives his wife on the first of every month a fixed sum, which she deposits and from which she draws for the payment of all household expenses, for the children's clothing and her own, and for certain purposes which belong to both husband and wife in common. The only stipulation made by the husband is that the wife shall never allow her balance to fall below a definite sum, which he wishes her to leave as a margin. If she has on occasion greater than usual demands upon her exchequer, he cheerfully supplements the sum in bank, so that she suffers no anxiety about ways and means. The separate bank account and independent financial management of the income, in this case, work admirably to the content of all concerned.

That the wife should be a mendicant, even a petted and indulged mendicant, is not to the conserving of her proper place in the household. When she took her husband's name and merged her own life in his she became entitled to her full share in their common interests, as truly, by virtue of her position, responsible for the right spending and right administering of the family funds as her husband for the earning of them. This is generally understood

among artisans, mechanics and people, belonging to the class of wage-earners whose labor is repaid by a salary. The weekly wages are apportioned to a penny between the cost of rent, fuel, food and clothing, and the wife is nearly always the treasurer and frequently the sole manager of the money her husband earns. There is seldom cause for irritation and complaint in the families of men whose income is an established one, however limited, and paid over to them in weekly or monthly sums.

It is the fluctuating income of the merchant or the professional man, the man who desires his wife to make a good appearance and convey to society an impression of his prosperity, which often causes heart-burning and sometimes wrecks domestic happiness. A man naturally generous may have a very mistaken idea of the amount necessary to carry on a family in easy comfort, to dress wife and children, to pay the wages of servants and to provision the garrison against all contingencies. Most married women dislike to ask their husbands for money, just as most grown daughters prefer not to put in such a claim upon their fathers, and a delicate care for the wife's sensitive feeling on the subject will lead a truly loving husband never to allow in her that distress. A businesslike review of probable income and outgo, an apportionment of expenses, with something left over for those extras on which one never can count beforehand, would make the difference in many homes between irritating friction and tranquil mutual understanding.

While speaking of domestic finances we should not overlook the fact that the children in the family are reasonable beings, and as early as possible should possess the father's and mother's confidence with regard to this very important matter—the right spending or saving of money. An allowance to each child and the teaching each child to keep accounts is one of the best ways to induce in children responsibility about money. This allowance should be very small at first and should be gradually increased with the child's increasing years. Beyond this, however, as the young people grow up they ought to know something of the family affairs, so that they may intelligently sympathize with their parents in their aims and endeavors and that they may be armed against the temptation to a selfish extravagance.

MRS. BRINKER'S SALOON.

BY MRS. F. M. HOWARD.

"Vats te matter mit you, Katy? You pees acted so strange as never vas lately. De lager is goot for de poy; it make him strong and rosy."

"No, no, Hans, it is not goot; it make him drunk. Good cold vater is good enough for me and it is good for te poy. Gif no more beer to Ernest, if you love me, Hans," and a fair, blue-eyed woman put her hand on her burly husband's arm, persuasively.

"Since you went to dose demperance meetings you haf been like one oder woman, Katy. You turn your pack on de goot beer like it was nasty. I don't comrehent it some more alretty."

"Vell, I haf learnt some tings, Hans. I see how te beer makes men to be drunk and

angry, and they fight mit one anoder, and den they go home and vip der wife and leetle children."

"Den, Katy, some day you says I pees wrong to sell te beer, hey?"

"I tinks it pe wrong, Hans."

"If it pe wrong to sell it, it be wrong to make it some more, hey?"

"Yaw, Hans, I tink it pe."

"Vell, now, Katy, I dells you what I tinks. You petter go right straight back into dot kitchen and wash some dishes, and mend mine socks, and put der patch onto Ernest's leetle preeches and stop dis thinking some more. It does you no goot and it makes me mad and breaks up mine peesness. Vimmins hain't no peesness thinking."

The slow German wrath of the saloon keeper was mounting and flaming out of his eyes and in the tones of his usually kind and loving voice. He had married Katy back in old Germany, where women do not hold conventions and discuss the living issues of the day. He was a kind man and loved his wife and child with the warm, German love of family. The right to drink was, in his opinion, as inalienable as the right to breathe, and, while the evil and suffering arising from the drink stirred his kind heart to the extent of a subscription or a heartily spoken "too pad," the idea never occurred to him, apparently, that the effect might be cured by removing the cause. But Katy saw more of the effects of the traffic than her husband, and strange questionings were often suggested to her more active mind.

She heard a great deal about "dose demperance fanatics," "dose wimmins," who were aiming to get hold of "dot leetle ballot vot will take away our liperty and our peesness," and a curious desire to hear them talk, to know what they were thinking in regard to these things, took possession of her. One day she went into one of their meetings. She saw there a great number of earnest-faced, eager women with knots of white ribbon upon their breasts, and Katy's heart was thrilled by what she saw and heard. Then Ernest came home from school and told her what he had learned in his temperance lessons, and slowly but surely a temperance sentiment was crystallizing in the hearts of the mother and son.

"I'll never sell liquor," the boy said one day when the noise of a drunken squabble came into the back sitting-room from the saloon in front. "If it is wrong to drink it, it is wrong to sell it, and I'm going to be a clean man, moder."

He was Katy's idol, and she kissed his fair cheeks in an ecstasy of motherly pride. "Dot's mine goot poy. We'll be a demperance band all to ourselves, mine Ernest," she said, fondly.

Hans could remand Katy to the kitchen (and she never dreamed of disobeying him) to mend and wash her dishes, but he could not prevent her thinking, and the more busily her hands were employed the more actively her mind was engaged in weighing the questions of the hour.

At length there came a day when Mr. Brinker's saloon bore its legitimate fruit, and he was borne into the back room bleeding and unconscious from a pistol shot by the hands of a drunken and quarrelsome drayman. There had long been a slumbering grudge between the two, and this morning it had culminated in sharp words, a

drunken assault and death. Hans came out of his stupor just long enough to bid poor, distracted Katy good-by.

"Dere is blenty of moneys, Katy," he whispered, "and you had petter carry on der peesness—nopoddy would shoot a vomans."

She could only weep and wring her hands for answer.

"Take care of te poy—and make him—a petter mans—nor his fader—vos some more"—that was all, and poor Katy was a widow.

As Hans had said, there was plenty of money, and there was no immediate necessity for continuing the business, so the windows were shaded and the doors barred for some weeks after Hans rested quietly in the cemetery. But Katy's brain had not been idle during those weeks, and in her grief and loneliness a new plan had been slowly forming in her mind. The tragedy had given birth to a great horror of the saloon "industry," which she had never known before. It was no comfort to her that the man who fired the shot was behind prison bars and might pay the penalty with his life.

The traffic, in her judgment, stepped in between the man and his deed, for when sober he was a good citizen and a kind man in his family. But the traffic, she well knew, was the last thing which would be touched for the crime, and her heart went out in sympathy for the wife and four little children.

"Ernest, I haf some works to do today," she said one morning. She had come to take the boy of twelve into her confidence and to lean upon his loving young arm and heart in a way which delighted him and aroused all the manliness of his nature. "Your fader said I must carry on the saloon and ve must be minding him right away alretty."

"O, moder!" The boy's face flushed, then paled, while hot tears sprang to his eyes. How he hated that front room, with its smell of tobacco and beer, now stale with confinement and doubly offensive! He had been in it but once since his father died.

"Veep not, mine Ernest," said Katy, tenderly. "Mine goot poy, there is more than one kind of saloon, and you and me vill keeps a new one some petter as te old kind vos." And she unfolded her plan with shining eyes and hopeful voice.

"O, moder! I will work night and day to help you in that kind of a saloon—and—maybe, moder, we do some good to make up for the wrong the old kind has done," with tender delicacy refraining from mentioning his father's connection with the wrong.

All day long they worked, carrying the beer kegs and bottles out into the back yard and emptying their contents upon the ground. Then they brought water and soap, brushes and cloths to further the work of purification, and worked like bees in a very foul-smelling hive. At one point Katy turned sick and faint—where Hans's blood had spattered the floor behind the counter. But she conquered her feeling and scrubbed the place with a fierce determination to clean not only the physical stain but also the moral effects of her husband's business so far as possible. They fumigated the room with sulphur and washed the walls with deodorants before putting on fresh

paper, and when it was all done no one would have recognized it as "Brinker's place," at least by the smell.

"Now, Ernest, dere is some more thing to clean," Katy said, on the evening when they had finished their labors.

She brought out a fat canvas bag from a curious hiding place, which Hans had preferred to the fancied insecurity of a bank, and poured out its contents into a deep pan, silver dollars and heavy gold pieces—the careful hoard of many frugal years.

"It is not goot, clean moneys, mine poy, but ve'll wash it and pray over it and ded—deddy—vot you calls him, Ernest?"

"Dedicate it, moder."

"Yaw, dots it; we'll deddykit it to doing some good alretty."

Simple, gentle heart! She cleaned the coin as thoroughly and conscientiously as she had the walls, and then, with Ernest's hand in hers, knelt down and asked God to bless the right use of the money.

The next day the shelves were filled with a very different assortment of goods from that which they had formerly held. Brown loaves of Katy's beautiful bread occupied the purified showcase which had once held cigars, and a delicious odor of coffee crept out upon the street, attracting many a weary man who had formerly spent his dimes for liquor. It was in a locality where laboring men went to and from their work, and under the new dispensation loaves of bread, warm rolls, gingerbread and fruit usurped the place of the bottles which were once filled there. Thus the workmen carried home joy and gladness instead of misery and pain.

The white ribbon sisters, seeing Katy's humble yet brave effort for temperance reform, gave her many hints from their experience and kept her supplied with temperance leaflets, which helped to form a healthy sentiment in the neighborhood, and in more ways than one Mrs. Brinker's saloon was a grand success.

SOME NEW ENTERTAINMENTS.

Piazza parties at mountain hotels and seashore resorts and young people who are parlor bound by unpropitious weather will find the following ideas helpful in passing a pleasant hour. First give a catalogue charade party. Having selected titles of books that are suggestive and capable of representation, arrange them, with a number on each, on tables in regular succession. Furnish the guests with cards and pencils and see how many titles of the books displayed they can find out. If human nature is so lazy that it must be stimulated by the hope of a prize promise one to the person who deciphers the greatest number of books, but it gives variety to life to do a thing now and then without working for a reward.

A few books which are good for representation are: The Light of Asia, which is expressed by a lighted taper on the map of Asia; Looking Backward, by a doll with its head turned back; Yesterday, Today and Forever, by the date of the previous day, also of the day of the party and the word "forever." Hard Cash, Old-Fashioned Girl, Over the Teacups and Water Babies are all easily represented and read. Oliver Twist is well told by a card covered with twist and Mill On the Floss by a picture of a mill

on some linen floss. Tanglewood Tales is truly shown by bits of twisted wood with some fur tails beside them. A Woman's Reason is best represented by the word "because." Other titles will suggest themselves as the hostess works up her list and a good time may result at a trifling expense of labor.

Another suggestion which costs even less in preparation is a penny party. Give each one of the company a card, a pencil and a penny. Then tell them to find eight things on each side of the cent. On the "head" side are: an animal, fruit, flowers, part of corn, place of worship, part of a hill, union of age and youth and what we like to receive. On the "tail" side will be found a messenger, armor, a gallant, marriage ceremony, a beverage, weapons, body of water and a large corporation.

Some will guess quickly, some slowly, and some not at all, that the animal is a hare, fruit, a date, the next tulips, and, in succession, an ear, temple, brow, eighteen and ninety-three, and letters. On the opposite side, a messenger is, of course, one sent, the next, a shield, and, in order, a beau, a knot, tea, arrows, sea and ten mills satisfy the claim that the various things named are on the penny.

Indeed, the hour is so full of suggestions that the next stormy evening is likely to be devoted to the subject of The Cent. One of the party tells where pennies are made, another when first made, rare cents are talked of by a coin collector, the number in circulation, of what are they made, the peanut and candy trade without cents, the nickel instead of the penny in the West, where pennies are lost, small change *versus* small talk. All these and more, written on slips of paper and distributed, to be spoken on impromptu or with five minutes' preparation, furnish both fun and profit. And in a cosmopolitan company it is often astonishing to find how much information can be gathered from different members of the party.

H. B. S.

A FAMOUS OLD SCHOOL.

On the north side of Newgate Street in London is the Blue Coat School, so called on account of the costume worn by the boys and founded in the reign of Edward VI. A recent visitor says of it: "Neither the smoke from the heart of London nor the musty old corridors seemed to affect the health of the fresh, rosy-cheeked lads, who, with the long, blue skirts to their coats tucked up about their waists, were vigorously engaged in playing ball when we first saw them. An admission to a recitation was, of course, not to be thought of any more than at Eton, where not even a father is ever admitted to a classroom. We did, however, see the desks, cut, scratched and overlaid with many a name known to fame. Of course these are far dearer to the hearts of the boys than the newest, finest desks in the world, although to the modern, unsentimental mind everything in the schoolrooms looked simply fit for kindling wood.

"We had the privilege of seeing the table set in the immense dining-hall; certain of the boys were delegated for this purpose and their methods had certainly the merit of novelty. Standing on top of the tables they dragged the long tablecloths up after them and then running back over the cloths

jumped down. Though changed twice a week the cloths under such treatment naturally looked as if they had been used to mop the floor. As the boys, keeping step to the music of the school band, presently filed in and after the Latin grace, repeated by one of the 'Grecians' from the high pulpit, took their seats, they formed a striking contrast in their dingy, picturesque, historic surroundings to the boys in our Girard College, which is in a measure the American counterpart of the Blue Coat School."

AFTER VACATION.*

BY ANGELINA W. WRAY.

The purple asters fringe the lanes,
The big brown bees are humming,
From sunny fields the robins sing,
"Work is coming! coming!"
Work is coming! coming! O!
Work is coming! coming!
From sunny fields the robins sing,
"Work is coming! coming!"

The sunlight flickers o'er the grass
Where green and gold are blending,
But winds and sunshine seem to say,
"Play is ending! ending!"
Play is ending! ending! O!
Play is ending! ending!
But winds and sunshine seem to say,
"Play is ending! ending!"

Still yellow gleams the golden-rod
And crimson is the clover,
But still the robins softly sing,
"Play is over! over!"
Play is over! over! O!
Play is over! over!
But still the robins softly sing,
"Play is over! over!"

But back to school we gladly go,
Though idle bees are humming.
The boys and girls are glad to know
Work is coming! coming!
Work is coming! coming! O!
Work is coming! coming!
With merry hearts we gaily sing,
"Work is coming! coming!"

* May be sung to the tune of Yankee Doodle.

SOME COSTLY THINGS.

The State capitol at Albany, N. Y., is the costliest building of modern times, nearly twenty million dollars having been already expended on it and it is not yet finished. The highest price ever paid for a horse was \$150,000, which the late Senator Stanford of California received for his famous Arion. The most expensive paintings of modern times are Millet's Angelus, which sold for \$150,000, and Messonier's 1814, for which the purchaser paid \$170,000. The highest price ever offered for a book was for a Hebrew Bible in the Vatican, which Pope Julius II. refused to sell for its weight in gold that would have amounted to \$103,000. The greatest sum ever paid for telegraph tolls in one week by a newspaper was by the London Times for cable service from Buenos Ayres during the revolution of the Argentine Republic. The cable rates for a single word to London were \$1.75 and the cost of the dispatches for one week amounted to \$30,000. As many millions of English money were invested in the republic it probably paid to make this outlay for news. The costliest meals on record were served by the old Roman emperors who paid fabulous sums for their feasts, the record showing

that a single dish sometimes cost thousands of dollars.

STATUE TO LINCOLN IN EDINBURGH.

Last month there was unveiled in Scotland's beautiful capital a fine bronze monument of Abraham Lincoln. It is erected as a memorial of the Scottish-American soldiers who served in our Civil War, and represents a freed slave sitting at the feet of Lincoln, who stands erect holding the emancipation proclamation in his right hand. Several battle flags, also in bronze, lie beneath the outstretched left hand of the slave. The services on the day of dedication were international in character. The municipal officers, arrayed in their official gowns, were present and a detachment of Princess Louise's regiment in their brilliant scarlet uniforms acted as a guard of honor. Speeches were made by Sir William Arroll and by the American consul, William Bruce, whose daughter pulled the cord which removed the wrappings from the statue. She was dressed to represent Columbia. The monument stands in the Carlton Hill cemetery and will be another object of interest to visiting Americans, who always love and admire Edinburgh.

A teacher in one of the public schools was drilling the children in music. "What does it mean when you see the letter 'f' over a bar or staff?" she asked. "Forte," answered one of the pupils. "And what does the character 'ff' mean?" There was a short period of deep thoughtfulness on the part of the children, and then one of them shouted, triumphantly, "Eighty."—*Chicago Tribune.*

One of the mysteries of humanity is the reluctance with which a man buys a woman's magazine for his wife and the eagerness with which he reads it.

My answer to the question, "How I was educated," ends where it began: I had the right mother.—*Timothy Dwight.*

CLEVELAND'S

Three Things
That are Sure:

The ocean's tide,
The sun's rising and

Cleveland's
Baking Powder

"Pure & Sure."

BAKING-POWDER

CONVERSATION CORNER.



EAR BOYS AND GIRLS: In order to show a forgiving and forgetting spirit toward that printer who has given us so much trouble, I resolved that I would not deign even to mention him again,

and I will not now, only to remark that some one in the office took out of our last week's Corner a part of what I said about the old man and his boat. I now ask him to repeat it—if his compositors have "distributed" it they must set it up again.

"I have been asked several times, either from curiosity or from anxiety, what we should do when we got to Z in our Corner initials. But did not some great man say when he had learned the twenty-six letters that he had gained the substance of all the knowledge in the world? So, now that we have 'learned our letters' and have our venerable voyager, as a sort of Columbus *rediculus*, always afloat on some cruise of discovery, we may certainly expect his *Alphabet* to bring us rich freight of wisdom from many a port, domestic or foreign."

The delay in printing the above enables me to combine the expectation and the fulfillment. Our ship has arrived in port and must have made a circuitous voyage. It is interesting to note how the old man reached all the places by water. The first letter opened is from *Columbus*:

COLUMBUS, O.

Dear Mr. Martin: Papa reads the Corner to me and my little brother every Sunday afternoon and we are very much interested in it. I am eleven years old and he is nine. I think that you are mistaken in saying that "we use no words in our common experience which commence with X." There is a town about fifty miles from here called *Xenia* and it commences with X. The Wilberforce University is in *Xenia* for the education of colored people. The Ohio soldiers' and sailors' orphan home is there, too. Yours truly, LOUISE R.

Yes, I did say that, but I meant the names of things. I added that there were "only a very few proper names beginning with X." I think there are only nine towns in the country beginning with X, and *Xenia* is one of them—no, five of them, there being besides three *Xerxes* and one *Xenophon*. Louise lives on the *Scioto*, up which our boat must have sailed from the Ohio:

STRAFFORD, VT.

Dear Mr. Martin: . . . Among my father's old papers is a revolutionary pension paper, the pensioner saying, "I was born in Judea, Ct., Feb. 14, 1755." Where was Judea? I do not find it in any cyclopædia. C.

I traversed Connecticut twice on my recent trip, by different routes, and looked out at nearly every station but saw no such place. Anybody know anything about it? Our captain must have reached that place by going up the Connecticut River to Norwich (opposite Hanover, you know), and then up the *Strafford* branch of the *Ompompanoosuc*. (Yes, that is right, for a Dartmouth graduate at my elbow says he has skated up the river, only he calls it the *Pompanoosuc*—probably they leave off the *Om* in cold weather.) I wish the captain on his return had sailed his little craft up to Fair-

lee Pond, for I cut out a few days ago an account of a paddle-wheel steamboat built at Fairlee in 1793 and used on the Connecticut. It is said that Fulton saw this boat, improved upon it and had the honor of the invention, and that the original boat was sunk in Fairlee Pond where some efforts are being made to find it. Our dear old gentleman might have gained honor for the Corner by diving from the gunwale of the *Alphabet* and with his big spectacles discovering the sunken relic. Can Pastor Lees or Deacon Paine of Fairlee tell us more about that ante-Fulton steamboat of a century ago? The next letter could easily have been picked up in coming down the Connecticut.

BELLOWS FALLS, VT.

My Dear Mr. Martin: Did you know there was only one place in the U. S. where more paper is made than here? WILLIAM.

No, I did not; what is the other place?

WARREN, MASS.

Mr. Martin; Dear Sir: Will you allow me to join the Conversation Corner? I am about eleven years old and have started a collection of stamps of the whole world. I am collecting stamps also for the children in the Baldwinville Home. I live on a farm, on a hill over twelve hundred feet above the sea. We can see seventeen villages and twenty-two church spires, and also Wachusett, Monadnock, Tom, Holyoke and Saddle Mts. If you will come and see us I will drive and meet you at the station two miles distant.

Truly, RALPH B.

Come in, Ralph; some of the older Cornerers will help you in your collection. That hint about uncanceled stamps may answer other inquirers; the stamps may be sent to the superintendent of the "Home" at Baldwinville, Mass. I went through Warren the other day but the cars whizzed by so fast I did not dare to get off. I tried to go there last year but the only way seemed to be to start early in the morning and travel all day between Palmer and Worcester until some train might happen to stop! Did the *Alphabet* go up the *Chicopee* River from the Connecticut?

NORTH BERWICK, ME.

Dear Mr. Martin: . . . In 1634 the first saw-mill on the continent, as is believed, was built in what is now South Berwick. Do any of your Corner family know of one earlier than this? My love to Sarah Noah, and when you pass through here on your way down East please call on us, although we shall not be likely to treat you to "Berwick sponge cake." [What does that mean?] URANIA.

How could the boat have reached the Berwicks by water? Sarah Noah went "down East," but by steamer, according to this letter, although I do not think she intended to have the captain give it to me.

CAPE ROSIER, ME.

. . . I went into Boston with Gertrude M., and we had lots of fun. When we got on the steamer the sky looked as if it had the "yellow janders," but we ran away from that. In the night it was foggy and the engines stopped several times. We landed in state at Rockland at 5.30 in the morning, and had a pretty sail on the "Juliette" to Blake's Point, where the boys met us. . . . Captain Quinn came up from Eagle one day in his yacht, the "Ranger," and took a party of us to Camden. We remained off the Point three hours, then there was a good breeze, and it became gooder and gooder till we just spun along. At Camden some of us went on a buckboard ride and some on the electric to Rockland. When we got back the captain announced that it was too thick to start, so we went to a small hotel. The next day it was foggy, but in the afternoon we started for home, only to return in time for supper before the fog shut down on us completely. The next day we started again and the wind blew so the captain had to take a reef in his sail, and we came spinning home. The spray dashed over us and wet us to the skin. S. N.

MR. MARTIN.

How
to
Make
Good
Mince
Pie

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The Sunday School

LESSON FOR SEPT. 17.

Rom. 14: 12-23.

PERSONAL RESPONSIBILITY.

BY REV. A. E. DUNNING, D. D.

Three things are everywhere in the New Testament insisted on as essential to Christian character. They are these: loyalty to Jesus Christ, the indwelling of the Holy Spirit and living in peace and fellowship with believers. But the temptation has always been strong in the church to apply other tests in addition to these. Only a conscience abnormally expanded can stretch over more than one person; but the attempt to do it and to judge other Christians by one's own standard concerning practices and habits not in themselves sinful have in every age caused divisions, mutual censure and bitterness. The bane of the church is the struggle of individuals and parties to set up their consciences as the standard for all in matters which God has left to each individual to decide for himself.

The entire fourteenth chapter of the epistle to the Romans treats of this subject, and states certain principles which should govern our relations with our brethren in these things concerning which there is no revealed law. The occasion for stating these principles must first be understood. In Rome Jews and Gentiles mingled in the same church. Jews abhorred food which had been offered in sacrifice to idols, because they believed that by eating it they would in some way acknowledge the idol as a god and so break the First and Second Commandments. Gentiles had no such scruples, never having been trained to such a superstition as that irreverence could be associated with food. But meat which had been offered to idols was sold in the markets and often could not be distinguished from other meat. Therefore some Jews abstained from meat altogether and lived on vegetables. Gentile Christians were inclined to look on them with contempt, and to keep them out of the church. They, on the other hand, regarded Gentile Christians who ate meat as wanting in faithfulness to God. In Rome Christian Jews were in the minority and needed to be defended by the apostle. In Antioch, at least in the early history of the church, they were the strongest party and needed to be curbed. Peter sided with them there and Paul resisted him. In Rome Paul again took the side of the weaker party, but there it was the Jewish party. But he did this only by appealing to the charitable spirit of Gentile Christians, and he laid down principles which apply to all Christians alike. In the main these principles may be expressed as follows:

1. Be always loyal to Christ, and settle in your own mind how you can best show your loyalty to Him. Loyalty to Him consists in living for what He lived, so that His spirit of love to God and to men is reproduced in us. It consists in the devotion of ourselves to secure in the whole world righteousness, peace and joy in the Holy Ghost. Christ died and lived in order that He might hold away over the dead and the living. Living and dying we are His to use our possessions and our opportunities to enthrone Him in every life [vs. 7-9].

But each is for himself responsible to God for doing this and He alone will decide whether we have done it or not. It is not the business of our fellow-Christians to decide for us whether we are doing it as we should; nor are we doing our duty by following their judgment because it is easier to do so than to decide for ourselves. We are not likely to be disturbed over the question of eating meat which has been offered to idols. But there is a long list of debatable matters to which the same principle is to be applied which Paul applied to that. One of them, the manner of

observing the Sabbath and of feast days, Paul mentioned and included it with the eating meat [vs. 5, 6]. Each one must settle it with God, not with the church, whether or not he will do these things. No one can with the divine approval exclude any one from fellowship for doing them or for abstaining from doing them unless the doing or abstaining is under such circumstances as plainly to show disloyalty to Christ.

2. Be charitable toward your brethren and don't attempt to substitute your conscience for theirs as their guide in loyalty to Christ. In this case the abstainers from meat were "weak in faith." They made superstitious notions their law. "He that is weak eateth herbs." The church was commanded to receive them, but not to dispute with them in order to set them free from superstition. To do that might be to destroy the weak faith instead of strengthening it. Paul said that he knew and was persuaded in the Lord Jesus that nothing was in itself unclean, but that if a man thought a thing was unclean it was so to that man and he must let it alone.

But the man who let it alone must not condemn those who used it, must not call them unworthy of Christian fellowship. "Let not him that eateth not judge him that eateth: for God hath received him," and since God has received him are His children to reject him? This has been selected as a temperance lesson, but Paul's reference to wine drinking is merely incidental and is put on precisely the same level morally as eating flesh [v. 21]. The great lesson is that Christians ought to live together in such a Christlike spirit as unitedly to promote righteousness, peace and joy in the Holy Ghost. To do this they must avoid judging one another in matters unessential to loyalty to Christ. To use meat or wine in such a way as to offend brethren is not to walk in love. "Overthrow not for meat's sake the work of God." But above all things, as far as possible, live in peace in the church.

3. Remember that the kingdom of God is not indulging or refraining from food or drink or social customs, but is in your spirit and disposition toward God and His children. This is the substance of the whole chapter. "Let us follow after things which make for peace and things whereby we may edify one another." This admonition applies to all parties in the church. Those who abstain from practices which they consider harmful are quite willing to apply it to those who differ from them, but some of them are shocked and hurt if it is applied to themselves. They are entirely willing to live in fellowship with those who will do just as they do, but they feel that they would not be doing their duty if they did not judge their brethren who refuse to conform to their rules of living.

This article offers no justification of those who indulge in practices concerning the wisdom of which Christians differ in judgment. It simply emphasizes the principle laid down in this fourteenth chapter that those who do these things must justify themselves before God or be condemned by Him, but they are not to be summoned to justify themselves before a court of their brethren. So far as these are concerned, their abstention, if they abstain, is an act of courtesy, to be commended as an effort to promote peace and love in the church.

If this seems to allow habits which some of us believe to be harmful, and to be interpreted by others as bad in example, we do not defend such habits. We let the apostle speak: "Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand." May it not be that abstainers from these practices would be more numerous and noble if those were fewer who wish to exercise their authority over the servants of another master?

There are strong arguments to be used against indulgence in wine or tobacco, or in other practices in dispute among Christians. What injures health, tends to weaken moral and spiritual perceptions, leads others into temptation, the Christian will not knowingly do. If we think he is doing these things our course is to tell him our opinion in a Christian spirit. If after candid discussion he differs from us, he may not force on us his conclusions nor may we force our conclusions on him. He is fortunate if he does not find his conduct interfering with his confidence in God and communion with Him [v. 22]. But if he is in doubt whether he is doing right in continuing to use these things, then he is wrong, for "he that doubteth is condemned if he eat." One principle applies to us all: "Whatsoever is not of faith is sin." But grave mistakes are also made by insisting that whatsoever is of faith is not sin.

The great lesson to be learned from this chapter, and it is one of the most important which concerns conduct, is that, when men are agreed on the great principles of loyalty to Christ, of the possession of the Holy Spirit and of the fellowship of believers, they should live in peace and love, refraining from judging one another in minor matters, having confidence in each other's sincerity, treating each other with respect in spite of differences of opinion and helping to increase each other's intelligence concerning the will of God. The kingdom of God includes a vast variety of people. Fortunate are they who underneath all these varieties of habit, opinion and life can recognize the brethren.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELLOCK.

One summer evening as I was driving through a covered bridge I saw a man stop and lay down his packages to light a lamp that was hung in the bridge. It was still early and everything was clear in the sunset light. I wondered why a lamp was necessary. Then I thought: "The night is coming and it will be very dark in the shadow of this bridge. The river is just below and the banks are steep. If there were no light some traveler might lose his way and stumble and fall. This man's duty is to keep the lamp and he means to have a light ready in time."

And so it was. The man was the lamp-lighter, and think how many people trusted to him for a light over the dark way! Then I thought: "Aren't we all of us, children as well as grown-up people, lamp-lighters? There are many covered ways in life, many dark places, and if the lamps that ought to shine there are not lighted somebody may fall."

Did you ever try to help a boy who could not learn as fast as you do over a hard place in his lesson? Didn't you light a lamp for him then? And suppose you hadn't lighted it, but had just thought about your own lesson and your own place in the class, don't you see that you would have been to blame for his fall? If your brother or sister has ever been ill and not able to eat fruit and all the good things that you enjoy, did you ever try to deny yourself, so that it would be easier for the sick one to go without because nobody else was eating it? If you ever did your lamp of self-denial made the way easier for some one. The fruit wouldn't harm you, but it would the one who had been ill, so you could go without because you are strong. And I know sometimes the strong boys do not jump as high, nor run as far as they are able, because some of the weaker ones cannot keep up with them. The race would not be too much for you, but it might tire your friend too much if he is not as strong as you. If you ever think that you have a right to do as you please, without thinking of anybody else, will you remember the hero Paul, who was so

strong and so brave and so wise and yet he said he would not even eat anything nor drink anything that was not good for his brother, because his brother might fall? He never forgot to light his lamp before the darkness came, so that no one should fall because he was careless. When you go home and think about this lesson, just put up somewhere this picture of a lamp to remind you that you are a lamp-lighter and some one is sure to be looking for your light.

THE CHURCH PRAYER MEETING.

Topic, Sept. 10-16. Resuming Interrupted Service. Jonah 3; Mark 6: 32-42; John 20: 24-29. (See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. E. A. BRIDGMAN.

Topic, Sept. 17-23. *Our Example. What Shall It Be?* Rom. 14: 21; Matt. 5: 16.

The chief end of life is not the setting of a good example. If one starts out with this as his main purpose he is likely to fail. This subject was once being discussed in a prayer meeting and one brother said that he thought Christians ought to be guideposts pointing the way to heaven. When he sat down another man arose and said he thought a good many Christians were guideposts—they point the way to heaven but never go there themselves. If one thinks only of the example he is setting he becomes introspective and artificial and lessens his unconscious influence, which in the long run is apt to tell quite as much as deliberate efforts to do good. Apparently Jesus Christ was rather careless of His example. He consorted with persons, He frequented places that subjected Him to considerable criticism. His behavior did not always tally with the conventional standards of the day. Possibly He shocked certain persons now and then. The reason was that He had His own life to live and His own work to do. He could not stop to ask whether everything He did and said was consistent with current ideas of right and wrong. But somehow or other He succeeded in setting an example that for eighteen hundred years has towered above all other examples as Mont Blanc overtops the lesser Alpine heights. Our effort, then, should be to live as He lived and our example will take care of itself. We are not to forget, to be sure, what effect our conduct has upon others, but that is only one of several considerations which should be determinative in the settlement of any question. We should certainly ask how our example will affect those about us, but we ought to ask other questions too, for instance, "What does my own life demand?" "What does the freedom wherewith Christ has made me free allow?" "What will best serve the ends of His kingdom?"

Why in discussing this question do we usually confine it to refraining from doing certain things for the sake of others? Why not go over into the positive region? Paul told Timothy that he wanted him to be an example in word, in manner of life, in love, in faith, in purity. When shall we learn that Christianity does not consist so much in not doing things as in doing things? There may be times when we ought to be different from those whom we call worldly people in our dress, in our eating and drinking, in our way of keeping Sunday, but when we have done all this there yet remains a large region of love and thoughtfulness and service where our example can be made to count. And if it does not count in this sphere we are little better than the Pharisees. Whenever a man begins to boast that he doesn't do this thing or that thing it is only fair to turn on him with the questions: "Well, what do you do? What

positive ends is your life serving? Are you yourself, is anybody better off because of what you term your sacrifices?" Live the Christ life and God will make your life a light in the world.

Parallel verses: 2 Tim. 2: 15; Prov. 3: 6; Micah 6: 8; Col. 3: 23; Acts 10: 38; Matt. 20: 28; John 20: 21; Col. 3: 15; 2 Thess. 3: 13; 1 Cor. 13: 4-8.

PROGRESS OF THE KINGDOM.

OUR OWN WORK AND WORKERS.

Our Congregational women's missionary societies are to be well represented in the program prepared for the women's sessions of the approaching missionary parliament in Chicago. Mrs. Judson Smith of Boston presides at one session, Mrs. Moses Smith, president of the Woman's Board of the Interior is to conduct a question box, while Mrs. Joseph Cook opens a discussion and Mrs. Flora K. Regal, an earnest Congregational home mission worker, is to read a paper on home missionary activities. The program is comprehensive and includes reports from different missionary societies, home and foreign, papers by missionaries of various denominations in the field as well as discussions of the methods of stimulating interest among the home churches.

Rev. J. S. Porter of Prague, Bohemia, has come to this country to raise money to purchase and renovate for use as a Protestant chapel a building standing near the estate where John Huss was born. This is situated in Husinec, a small city about 200 miles south of Prague. Some friends of our work in Great Britain have contributed towards the enterprise with the purpose of making it a memorial to John Huss, as well as an evangelical center, there being no Protestant church within many miles of the town. About one-third of the required \$1,700 has already been raised. The mission will assign one of its best native workers to the new out-station, whither he will remove in September.

Mr. Atkinson of Kobé pleads for the people in the great island of Shikoku, Japan, which he has recently visited. As he traveled through this island, with its population of over 3,000,000, he was deeply impressed with the need of workers of humble and earnest minds for the towns and countless villages where nothing is known of the gospel. The mass of the people are yet superstitious, idolatrous and immoral. Where there is wealth and education materialism and skepticism abound. He writes also: "While progress has been moderate of late the indications now apparent are that a change for the better is taking place. The tendency among Christians is to quiet meetings in retired places, to which the persons whose presence is desired are invited by special letter. It is thought that the next general movement will be among school-teachers and educators generally."

The A. M. A. goes West for its annual meeting this year, Elgin, Ill., being the city selected and Oct. 24-26 the dates. Rev. N. Boynton of Boston is to preach the sermon. The society rejoices in a slight advance in receipts during July and in an increase in donations during ten months of \$6,598. Legacies, however, have fallen off, while the entire assumption of the Indian work involves an expenditure which will leave the society with a burdensome debt unless the churches come speedily to the rescue.

In the September *Church at Home and Abroad* Henry W. Jessup, a Presbyterian layman of New York, who has just been visiting mission stations in the Turkish Empire, argues that ordained missionaries should be relieved from the vast amount of clerical and detail work which leaves little time for their distinctively educational and evangelistic labors. He pleads

for the increase of lay missionaries to take the duties of agents and treasurers and to attend to the routine duties connected with the management of a large mission.

It is estimated that since the Protestant missionaries first gained a foothold in Uganda there have been among them and their converts no less than 200 martyrs, who suffered death rather than deny the faith. We wonder if this record can be paralleled in the case of any other single mission field.

It will be remembered that some two years ago Rev. Sheldon Jackson appealed for money to introduce reindeer into Alaska, to save the natives from starving. It is said that the experiment has proved completely successful, and that Alaska is better fitted even than Siberia for raising reindeer. Here is an instance of missionary work improving the conditions of a heathen people which no one will question.

Rev. Daniel Merriman, D.D., is chairman of the local committee of arrangements for the meeting of the A. B. C. F. M. at Worcester, Oct. 10-13, and H. B. Lincoln, chairman of the entertainment committee, is the one to whom applications should be sent. Free entertainment is offered to missionaries and assistant missionaries of the board, theological students, officers of the board and of the Woman's Boards and corporate members and their wives. This restriction of hospitality is in accordance with a vote of the board and has prevailed ever since the Springfield meeting, with the exception of the Minneapolis meeting, when a general invitation was extended. Excellent accommodations can be had at Worcester for from \$1.00 to \$2.50 a day.

THE WORLD AROUND.

The devotion and perseverance of Mrs. Hemmings of South America, who has met with much success in her work among the women of Tierra del Fuego, is inspiring. The Yahgan Indians of this region are genuine savages, but she set about teaching the women first of all to be industrious and useful. A sort of mothers' meeting was gathered in her kitchen and she attempted to teach the women to knit. The counting of stitches seemed an insuperable difficulty, for the Yahgans are only able to count up to three, but Mrs. Hemmings was ingenious in contriving ways to impart the necessary knowledge and these women now do excellent knitted work of all sorts. This is a decided triumph when it is remembered that Darwin declared these people to be incapable of moral or intellectual elevation. Miss Hemmings next determined to teach them to spin their own wool, and on returning to England for a holiday learned the art of carding, dyeing, spinning and weaving wool in order to teach the poor Indians this industry. She has mastered the art, and a few weeks ago sailed from England with a loom for Ooshoolia.

Echoes of the recent successful jubilee of the Free Church of Scotland are still coming to us and it appears that no meetings aroused more interest than those which celebrated the triumphs of the Free Church in foreign lands. For the investment during the last fifty years of upwards of seven million dollars there are substantial returns to show in converts and churches. At present in their missions not less than 22,000 native youth are under daily Bible teaching. Among the congratulatory letters read at the jubilee was one from the secretary of the Mission Board of the Moravian Church, gratefully acknowledging the co-operation of the Free Church and Moravian missionaries in different fields abroad. Doctrinally the resemblance between the two bodies is marked. The foreign secretary of the Free Church Society, Dr. George Smith, is to lecture at Rutgers College, New Brunswick, N. J., the coming season.

Literature

THE DECORATION OF THE BOSTON PUBLIC LIBRARY.

Probably this is the most important undertaking in the line of decorative art ever attempted in the United States. It has been carried out so far already that it is possible to gain some idea of what the results will look like when finished. For example, the beautiful ceilings of the grand staircase and of Bates Hall are nearly completed. The most conspicuous fact in connection with it is that the co-operation of an unusually large number of artists of great eminence has been secured. Mr. McKim, one of the firm of architects which designed the building, has secured the services of John La Farge, Augustus St. Gaudens, John S. Sargent and also Puvis de Chavannes, who is to do the ten panels in the hall of the principal staircase. He is expected to come over from Paris to examine the library building, but will do his actual work at home.

Other artists who are expected to contribute to the ornamentation of the building are Frank D. Millet, Abbott Thayer, Mrs. MacMonnies and Mr. Brush, and, although no definite engagement has been made with him yet, it is understood that Whistler is practically certain to decorate a portion of Bates Hall. This scheme of employing a number of different artists is expensive, but worth all which it costs. It puts each painter on his mettle, since his work cannot fail to be compared with that of others who are worthy competitors for honor. It secures pleasant variety in the character of the work without, in this instance, any risk of incongruity. It will render the library famous from the point of view of art as well as of literature.

We are glad to learn, too, that the original plan of using metal grill work instead of wooden window sashes, which was abandoned once, has been readopted, so that the external appearance of the building will correspond in dignity and good taste with the interior. The Public Library, when completed, certainly will be one of the most beautiful buildings in the United States as well as one of those best suited to its useful purpose.

BOOK REVIEWS.

THE BIBLE AND ITS THEOLOGY.

The author of this book is Dr. G. Vance Smith, recently principal of Carmarthen Presbyterian College and previously theological tutor in Manchester New College in England. The original purpose of the work, which first appeared in 1871, was to set forth concisely the Biblical teaching upon certain of the leading doctrines of Christian theology. It has now been revised extensively and adapted to meet the positions of several series of Bampton lectures, as well as other publications, which have appeared during the interval. Its special value lies in the fact that it expounds and defends the views of the more serious class of Unitarians. The author, however, disclaims any dogmatic or sectarian intent and declares that the honest search for truth has led him to Unitarian ground.

The objection which most readers will make to the book is that it is neither one thing nor the other. That is to say, it is

not popular enough in form to make much impression on people who have had no special theological training, and it is not sufficiently thorough and critical to be of the highest value to those who are thus trained. Nevertheless, it presents in suggestive outline arguments for the unity of God, the inferiority and subordination of Christ and the Holy Spirit to God, and the erroneousness of the prevalent evangelical theories of the Atonement and of Inspiration, and naturally it indorses most of the more extreme conclusions of the Higher Criticism in regard to the authorships and dates of the different books of the Bible.

We hardly need to say that, while we gladly admit that the book contains much valuable truth and is reverent and earnest throughout, its main conclusions do not seem to us to be tenable. We have no space to argue special positions, such, for example, as that Jesus never claimed to be God and was not regarded by his contemporaries, even the disciples, as making that claim. The proof offered upon this point by the author is labored and unsatisfying and we have not been able to discover mention of some Biblical passages the force of which from his point of view certainly needs to be neutralized, such as the words of Thomas after being convinced by Jesus, "My Lord and my God," and as the declaration of John that "the Jews sought the more to kill Him, because He not only brake the Sabbath, but also called God His own Father, making Himself equal with God." Probably Dr. Smith would claim that Christ's calling God His father implied the consciousness of inferiority and modified the sense in which the "equality" was to be understood. But he should have discussed the passage, especially as it certainly declares that the Jews (whether justly or mistakenly) understood Jesus to claim to be divine.

Of course there is no intent on the author's part to omit anything essential to his discussion. That is apparent. But he seems to have failed to appreciate the fact that some passages, which to him appear to have so little weight as to be omitted safely, appear to others to be vital to his treatment of his subject. We cannot resist the conclusion that, in comparison with some other volumes in the same vein, the book possesses more value as an exposition of the author's personal views than as an argument in proof of them. Moreover, we wish its occasionally polemic tone had been modified somewhat, although it never is harsh. [Swan, Sonnenschein & Co. \$1.75.]

OTHER RELIGIOUS BOOKS.

From the Highways of Life [Columbus Press. 25 cents], by some unmentioned author or editor, is a short collection of narratives of conversions to Roman Catholicism. Its object is to show how such converts are made and to win them. It will have little weight with intelligent people because the conversions described seem to have been chiefly impulsive, and there is very little in the book in the way of reasoning or proof of the truth of Romanism. Many of those whose conversions are described were too young for their examples to have much significance. One also is impressed painfully by the frequent disregard shown by them for parental feeling and authority. The sur-

reptitious element is much too conspicuous. The book indicates that some young people whose religious education has been neglected or only formal in their homes may be led easily to become Roman Catholics but it does not contain much to prove the convincing power of Romanism upon others.

Little space need be bestowed upon *The Origin of Sin, and Dotted Words in the Hebrew Bible* [Charles T. Dillingham & Co. \$1.25], by Emily O. Gibbes. It is a well intended but whimsical, fantastic and miscellaneous collection of notions about Biblical interpretation, the place and work of woman in the world and other subjects. It cannot truthfully be said to deserve a reading.—*Amanda Smith's Own Story* [Meyer & Bro. \$1.50] is the graphic autobiography of this evangelist, who is a colored woman, was born a slave, was for years a washerwoman and has been conspicuously successful in impressing religious truth upon many people in many lands. The secret of the story's interest lies in the author's entire simplicity and earnestness. Evidently she possesses much good sense and ability. She is a firm believer in the "holiness" doctrine, but does not obtrude it unbecomingly in this book. She has been the guest and friend of many eminent persons and, indeed, her story is remarkable. It is too long and printed in too small type but many will enjoy it.

The doctrine of Christian Perfection has many believers especially, we suppose, among our Methodist friends. All such will enter into the spirit of Rev. W. McDonald's little book, *John Wesley and His Doctrine* [MacDonald & Gill Co. 50 cents], in which he furnishes first an outline of the life of Wesley and then a demonstration of the doctrine of holiness as believed to have been held and advocated by him. Mr. McDonald certainly has made it appear probable from the citations advanced that Wesley was a perfectionist, but this is a very different thing from establishing the truth of the doctrine in question.

STORIES.

All who are arguing for the so-called emancipation of women will be indignant with Walter Besant for his new and powerful story, *The Rebel Queen* [Harper & Bros. \$1.50]. All who, without desiring to hinder the entry of woman into the broadest enjoyment of her own rights and privileges, nevertheless believe that the attempt to render her practically another man and to treat her as if she were one, is folly will see in this book an effective argument for their side of the case. The story—which we will not spoil for the reader by particularizing—relates the endeavor, made with every advantage, of a wonderfully able and brilliant woman to lead her sex, and especially to train her own daughter, to "equality with man" and the utter failure of the effort. The strength of the work lies in the vividness with which the naturalness and inevitableness of this failure are indicated. The story abounds in delicate touches which contribute incidentally but impressively to shape its conclusion, and it will have a large influence because it is based upon a fundamental, eternal truth. The surrender of his patrimony by the Earl of Hayling, a feature of the book which some may suppose incredible, is founded upon fact. But there

was no need to make his son appear so contemptible. This is a blemish in the book.

It is the fashion in certain quarters to make fun of *The Duchess*—Mrs. Hungerford is her real name—and to depreciate her stories as adapted only to nursery maids. We do not recall her earlier productions, but certainly her latest, *The Hoyden* [J. B. Lippincott Co. \$1.00] deserves hearty praise. It is no more improbable or theatrical than half the novels of the day that succeed and it is uncommonly bright and breezy and the hoyden herself, the heroine, is a very vivid and charming creation. We do not doubt that the book will be a favorite among novel-readers.—*Aunt Johnnie* [J. B. Lippincott Co. \$1.00] is another book by John Strange Winter. It does not deal in military photographs as largely as do most of her books, and it is more like ordinary novels. There is no doubt about either its interest as a whole or the peculiar and amusing attractiveness of Aunt Johnnie herself. A senseless add, of course, intense family feud is an important factor in the plot.

EDUCATIONAL.

A committee of the Graduate Club of Harvard, in co-operation with committees of similar clubs at Cornell, Johns Hopkins and Yale, has prepared *Graduate Courses* [Ginn & Co. 55 cents], a hand-book for graduate students. In it are lists of the leading American universities which offer advanced courses and of the studies comprehended in such courses properly classified. The book is a great convenience to those who are looking forward to a period of graduate study or who for any reason desire to learn what such institutions as those mentioned are doing in that line.—Swinton's Condensed School History of the United States has been revised and rewritten and now is called *A School History of the United States* [American Book Co. 90 cents]. It is comprehensive and accurate but it is condensed to such a degree that it hardly is more than a catalogue of facts. Most of the interest of the subject seems to have been squeezed out of it. We doubt the wisdom of carrying compression so far. It is printed neatly and is illustrated excellently.

Prof. A. G. Newcomb's *Practical Course in English Composition* [Ginn & Co. 90 cents] does not deal much with grammatical structure but rather with the higher aspects of composition. It aims to teach its readers what to write about, how to work up material, how to avoid natural errors and how to use and imitate models. Some of the illustrations perhaps might be improved and the author's literary style is open to correction here and there. But the substance and method of his book generally are admirable and his manner of expression is pleasant and vigorous. The book will do good.—*Practical Lessons in Language* [American Book Co. 35 cents], by B. Y. Conklin, is intended for comparatively young children, that is, those taking the last two years of the primary course in school. It is simple, clear and practical and is illustrated prettily.

MISCELLANEOUS.

Parts 9-12 of *Famous Composers and Their Works* [J. B. Millet Co. Each 50 cents] deal with Mendelssohn, Schumann, Franz, Meyerbeer, Strauss, Raff, Brahms,

Goldmark, Bruch, Rheinberger, and Wagner. We have mentioned, in connection with earlier numbers, the character of the contents of this publication. We need only add here, therefore, that the same sympathetic and appreciative yet discriminating critical judgment has controlled the different writers who have contributed the biographical sketches, although they have not sacrificed their individualities. But their productions have been wisely edited. The illustrations also, as heretofore, add a great deal to the solid value, as well as the attractiveness, of the work. It is especially rich in portraits. The selections representing each composer are well chosen too. The work is a treasury of valuable knowledge, learned enough for the expert musician yet sufficiently popular to be enjoyed by others than experts.

Mr. Edmund Gosse's volume, *Questions at Issue* [D. Appleton & Co. \$2.50], contains somewhat more than a dozen of his essays upon literary subjects. Nearly one-half have been printed already in American magazines. They deal with contemporary authors and literature and, inasmuch as men perhaps are more disposed to form and maintain firmly opinions about the living than about the dead, they may provoke dissent. They certainly are frank and positive—as they should be. They are stirring and suggestive, bright in manner and wholesome in impression. Mr. Gosse is as much of an oracle on literary topics as almost anybody else just now and has a large following of readers.—*Negative Benevolence and Positive Benevolence* [D. Appleton & Co. \$1.25] embodies Parts V. and VI. of Herbert Spencer's *Principles of Ethics* and completes its second volume. Mr. Spencer admits frankly in the preface that the doctrine of evolution has not furnished guidance to the extent which he had hoped. He discusses the details of his theme—Kinds of Altruism, Restraints on Free Competition, on Free Contract, on Blame and Praise, etc., Marital, Parental or Filial Benevolence, Relief of the Poor, etc., with fullness and freedom in his familiar manner. Many practical problems are suggested and considered. The issues reached in some instances are quite sure to be questioned by the reader. In several appendices The Land-Question, Conscience in Animals, etc., receive treatment.

The present number of the *Hartford Seminary Record* [\$1.00] completes its third number. Rev. S. G. Barnes, Ph. D., furnishes an excellent paper on The International Lesson System, critical but discriminating and making helpful suggestions. Rev. J. L. Kilbon shows how to make one's own lectionary, and Prof. A. L. Gillett discusses Electives in Theological Seminaries, pointing out that the tendency to this system is increasing and that the system gives satisfaction.

NOTES.

—Mrs. Clifford's novel, *Aunt Anne*, already has made a success in the German and is about to appear in the French.

—Messrs. Macmillan & Co. announce that they will print no more large paper copies of any book than are needed to fill advance orders.

—The supply of cheap novels is noticeably smaller this year than usual. Most of it consists of reprints, either serials or short stories, from the magazines.

—Maurice Thompson, the poet and critic, has been lecturing recently in Hartford, Ct., principally on the realism of modern fiction, and the Hartford Seminary Press is about to issue his lectures in a volume.

—The D. Lothrop Co. are preparing to devote special attention hereafter to educational literature. They also are getting out a special edition of *In the Wake of Columbus* to consist of 250 copies each signed by the author.

—The new statue of Queen Victoria, the work of the Princess Louise, Marchioness of Lorne, which stands in Kensington Gardens, London, is commended by good judges as "admirable in portraiture and not wanting in some dignity and style."

—The most deceptively introduced of all literary forgeries, in Mr. Andrew Lang's judgment, was the alleged novel by Walter Scott called *Moredun*. The manuscript of it was brought out in 1855 by E. de St. Maurice Cabarry, "Directeur-General de la Societe des Archivistes de France." He told a well connected and plausible tale but the manuscript was unlike those of Scott in point of style.

—Messrs. Macmillan & Co. are about moving their establishment in New York City from their well-known location in Fourth Avenue to a new and roomy structure which they have just erected at 66 Fifth Avenue. This is the jubilee year of the firm, as it was founded in 1843. Originally established by Daniel Macmillan in Cambridge, Eng., in connection with a branch house in London, the business soon centered in Cambridge but another London branch was opened in London in 1858 and has been maintained ever since and in 1863 became the main house. The present members of the London firm are Alexander Macmillan, George L. Craik, Frederick Macmillan, George A. Macmillan and Maurice Macmillan. From 1863 to 1890 the house was official publisher to the University of Oxford. In 1859 it started the popular *Macmillan's Magazine*. The New York house, which is independent of that in London, was started in 1869 and until 1890 was in charge of Mr. G. E. Brett. Since his death Mr. G. P. Brett has conducted its affairs. It is one of the most successful of modern publishing houses in all respects. We printed an extended account of it in our issue of Sept. 8, 1892.

BOOKS OF THE WEEK.

Leach, Shewell & Sanborn. Boston.
A FIRST BOOK IN LATIN. By Hiram Tuell, A. M., and Prof. H. N. Fowler, Ph. D. pp. 259. \$1.00.
SOLID GEOMETRY. By Prof. W. C. Bartol. pp. 96. 75 cents.
D. C. Heath & Co. Boston.
DEPENDENTS, DEFECTIVES, DELINQUENTS. Prof. C. R. Henderson. pp. 277. \$1.50.
Ginn & Co. Boston.
THE CLASSIC MYTHS IN ENGLISH LITERATURE. Edited by Prof. C. M. Gayley. pp. 539. \$1.65.
Harper & Bros. New York.
THE JAPANESE BRIDE. By Naomi Tamura. pp. 92. 50 cents.
The Century Co. New York.
THE NEW LAUDS DOMINI. Compiled by Rev. C. S. Robinson, D. D. pp. 536. \$1.75.
A. Lovell & Co. New York.
ARSARETH. By B. C. Warren. pp. 273. \$1.00.
J. B. Lippincott & Co. Philadelphia.
TO LET. By B. M. Croker. pp. 247. \$1.00.

PAPER COVERS.

MacCalla & Co. Philadelphia.
COMBINED ANTHEM COLLECTION. pp. 63. 20 cents.
The Bancroft Co. Chicago.
THE BOOK OF THE FAIR. Part II. pp. 40. \$1.00.

MAGAZINES.

August. PORTFOLIO.—REVIEW OF THE CHURCHES.—RELIGIOUS REVIEW OF REVIEWS.
September. ST. NICHOLAS.—HARPER'S.—LIPPINCOTT'S.—SCHINDLER'S.—FORUM.—HOMILETIC REVIEW.—MASSACHUSETTS MEDICAL.—CASSELL'S.—CATHOLIC WORLD.—ROMANCE.—SANTARIAN.

Things are saturated with the moral law. There is no escape from it. Violets and grass preach it. Rain and snow, wind and tides, every change, every cause in nature is nothing, but a disguised missionary.—Emerson.

News from the Churches

PASSING COMMENT.

Owing to the holiday Monday the church additions are postponed till next week.

One more minister has been found whose vacation was spent in work for a vacant church.

The universal camera now appears as an ally to church and missionary work.

More grace is generally required to open one's own home to a "fresh air" than to draw a check to cover the expense of a trip to some institution founded for this purpose. But "there are diversities of gifts and diversities of ministrations."

Do not forget that home missionaries in some frontier and manufacturing communities are actually suffering for the necessities of life and are therefore almost unable to help others in their distress.

Many cities would doubtless feel the power coming from a ministers' meeting like that in St. Louis, even if they did not recognize its source.

NEW ENGLAND. Massachusetts.

The Boston Superintendents' Union resumes its monthly meetings at Berkeley Temple next Monday, when Rev. A. E. Dunning and Mr. W. E. Lewis will speak.

Sunday was Rev. T. C. Pease's last day with the church in Malden and there were large congregations at the services. A pleasant reception was given him Monday evening at the vestries, and a silver service was presented by the church and a marble clock by the Y. P. S. C. E.

Seventy-four per cent. of the membership of the Union Church, Haverhill, were present and answered to their names last Sunday at the roll-call following the communion service, which is held in the forenoon.

Over a year ago Rev. Walter Barton of Attleboro, feeling the need of rest, wished to resign his pastorate but yielded to the insistence of his parish and remained. He has, however, carried out his original determination and preached his farewell sermon Aug. 27. His nine years' pastorate has been exceptionally happy and fruitful, 171 having been added to membership. Church people and citizens generally, including many Grand Army men, with whom Mr. Barton has had intimate relations, showed their regard for him by assembling in large numbers at the farewell reception. He will make his home for the present at Hyde Park.

Connecticut.

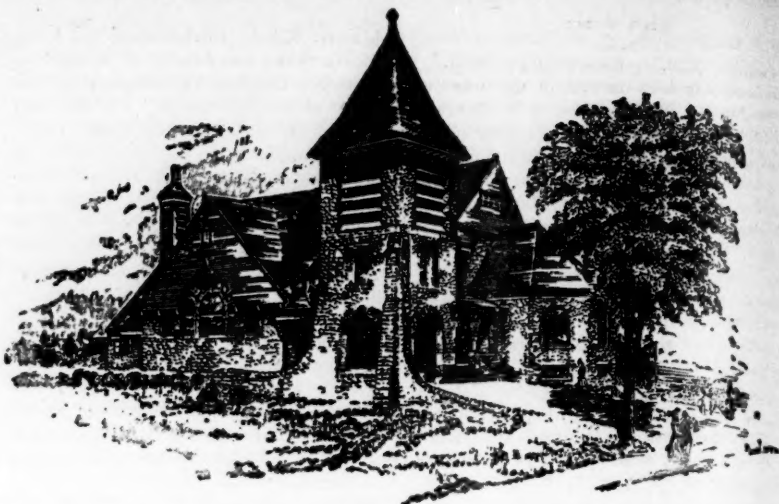
A strike among the workmen employed in the erection of the church building at Broadbrook has just occurred. A non-union carpenter was employed and the others, all union men, dropped their tools. One of the contractors was summoned, the difficulty was speedily adjusted and the work proceeded.

The Swedish churches, which number fourteen in Connecticut, have for some time past enjoyed a good degree of prosperity. Zion Church, Hartford, dedicated, not long ago, a church costing \$12,000 and added twenty-nine on confession; Bethany, in a year's time, added forty on confession; Emanuel, New Haven, dedicated a house of worship which cost \$16,000; Portland added nineteen on confession; Deep River was received into fellowship, dedicated a house of worship and added fifteen on confession; Washington was received into fellowship and Woodstock dedicated a house of worship.

MIDDLE STATES.

New York.

Rev. H. A. Kirkwood, a member of the Broadway Tabernacle of New York and a recent graduate of the Union Theological Seminary, has become pastor of the church at Parkville, a suburb of Brooklyn. —In another suburb, Brooklyn Hills, where there is no church and none within a mile, a Sunday school was started in the early summer. This has grown rapidly, a prayer meeting and Sunday evening gospel service have been added and a committee has been appointed to secure the erection of a building and plan for the organization of a church. —Between 200 and 300 have attended each Sunday the open air service held by Pilgrim Chapel on the street near its building. Many men of the rougher class have come and have given interested attention.



NEW HOME FOR A HISTORIC CHURCH.

The church in Lexington, Rev. Irving Meredith, pastor, held last Sunday the first services in its new house of worship. The dedication proper is postponed till the building is free from a debt which is being steadily reduced. The cost of the structure with the land and the organ is \$45,000.

The house is situated on the common and built of field stone, and probably holds in its walls some of the defenses of the soldiers of 1775. It is trimmed with granite, has a slate roof and wooden gables. The auditorium, which is finished in quartered oak, will seat 450 and the chapel 250. The two rooms can be thrown into one. The seats of the auditorium are arranged in semi-circles. The ceiling has a wood finish, showing the timbers. There are several memorial windows. On the first floor are also reception and toilet rooms. On the second floor are social, dining and ante-rooms and kitchen and in the tower the pastor's study. The building can be lighted by either gas or electricity and is provided with electric bells. It is heated by the Plenum system. The completion of the edifice brings to consummation the hopes and endeavors of many years. Efforts for a new house were begun under Rev. E. G. Porter's pastorate and subscriptions made, and with Mr. Meredith's aid the desired result has now been attained.

Hymn sheets issued by the Open Air Workers' Association have been freely distributed and used. Tracts have also been given out.

A series of fellowship meetings have been planned for in various sections of the State, to be held during the autumn and winter. The first took place Aug. 16, at Columbus. It was an all day meeting. The subjects discussed were The Duties of Church Members, The Rewards of Faithfulness, also Duties of Non-Church Members and What They Owe to the Church. A response was called for from the congregation which was very hearty. This old church among the hills is being supplied by Rev. W. F. Ireland, son of a South African missionary and a member of Yale Seminary. His work has been very good and this in connection with the fellowship meeting bids fair to lead to a permanent pastorate for this church which has so long had only summer preaching.

Rev. Jesse Bailey of Emmanuel Church, Watertown, who has been absent from his field for nine months in search of health, assumed the charge of the work again Sept. 1. It is earnestly hoped that he may be able to carry on that which he so well began a little more than a year ago. This field has been well supplied by Mr. J. L. Keedy of Yale Seminary. —Rev. W. D. Eddy, the new pastor at Norwood, also supplies the church at Norfolk, where the work is being much revived under his earnest ministry and he is also having a care for the regions beyond.

The two Syracuse pastors, Rev. F. A. S. Storer and Rev. D. P. Rathbun, who were compelled to suspend work in the early summer on account of impaired health, have profited so much by rest that they have come back to their respective pulpits. —Rev. Lemuel Jones of the H. M. S. is taking his vacation in looking after the vacant church at Schroon Lake in the Adirondacks.

THE INTERIOR. Ohio.

At West Andover the Sunday evening service is a combination of preaching and Christian Endeavor meeting. There are not two services, but the Christian Endeavor devotional meeting forms the opening exercise followed immediately by the sermon.

At Fairport communion service is held every month to accommodate a number of the members who were formerly Disciples.

Evangelist Norman Plass has held two weeks' special meetings at Pittsfield and began at Thompson Aug. 27.

The church at Wakeman celebrated its fiftieth anniversary Aug. 31, and the Sunday following the pastor, Rev. C. A. Gleason, preached a jubilee sermon. Only three of the original members are living, and they are past eighty years old.

The church of Dover, a strong country church twelve miles west of Cleveland on the Nickel Plate Railway, has set a good example of practical Christian ministry. Through the efforts of its active Endeavor Society the fifty-two children of the Jones Home for Friendless Children, with the matron and her assistants, have just enjoyed a two weeks' vacation in the hospitable homes of that pleasant country neighborhood. The Jones Home is one of Cleveland's younger charities, and while it is undenominational members of Pilgrim, First and Brooklyn Congregational churches are specially interested in its management and support.

Michigan.

The Holland Church, Grand Rapids, has grown in one year since organization from twenty-five to sixty members. —Miss Ida Sherman of Charlotte recently conducted special meetings at Jerome and thirty members were added to the church.

Rev. F. C. Field, who lost all his household goods, including his library, by the fire at Ewen, Upper Peninsula, has had his library replaced in part by a valuable selection of books from the library of the late Dr. A. H. Ross.

Houses of worship are in process of erection at Kinderhook, Bass River, Six Lakes and Johnstown. Improvements are being made on the church buildings at Greenville, Roscommon, Port Sanilac and Nashville. The Bangor West church has bought of the United Brethren their house of worship and has begun to repair it. The new church at Pittsfield has bought the house of worship and parsonage of the Christian Church, which merged into the Congregational church. Parsonages are building or just completed at Lake View, Central Lake and Mattison.

As the result of special meetings in which the pastor was assisted by Evangelist J. N. Lewis of Jackson, the Onondaga church recently received sixty members.

THE WEST.

Iowa.

A house of worship is being erected in the Buckeye community, an outstation of the church in Alden, Rev. C. N. Wyman, pastor.—The church at Bellevue, Rev. G. W. Sargent, pastor, has purchased the property of the Methodist Episcopal church, the latter organization having disbanded.

Rev. E. M. Vittum of the Grinnell church has taken no vacation this summer. All the services of the church have been unusually well attended.—The Elliott church has been supplied during the summer by Mr. R. C. Brooks of Yale Divinity School. He now accepts a call to remain for a year. The church has been greatly encouraged by the summer's work.

The Iowa H. M. S. has always paid its missionaries promptly, borrowing when necessary to do so. Aug. 1 the executive committee found an empty treasury, \$1,755 due the missionaries and the banks unable to loan for any consideration. So it was obliged for the first time to send word to the missionaries that they must wait for their pay until the churches should come forward with their contributions. In response to an appeal in *Congregational Iowa* a friend of the society offered a loan of \$500 and another one of \$1,000.

Rev. C. C. Harrah closed three years of his pastorate at Newton Sept. 1. During that time 115 have united with the church, and ten more, all adults and heads of families, united last Sunday. With its fine new building and all debts paid the outlook for the church is good. Mr. Harrah lived at Newton when a boy and many of his coworkers in the church are lifelong friends.

Minnesota.

Rev. H. G. Cooley is doing general missionary work for three months and is at present supplying North Branch and Sunrise, where some difficulties have arisen in the way of our churches.—Mr. Alexander Lennox has closed his work at Pelican Rapids and returns to Chicago Seminary.

Union Church, St. Louis Park, has decided to move to the new part of the town and has torn down its old building preparatory to using the material in the new edifice.

A council called by the Merritt-Biwabik church, on the Missabe Iron Range, to advise in regard to its difficulties from fire and hard times advised that the house of worship be rebuilt, that substantial help be offered from sister churches and that the work be pushed with vigor.

Mr. E. C. Lyons, formerly a Baptist, who has been doing general missionary and evangelistic work for our churches for three years, has just accepted a call to the two churches of Waterville and Morris-town.

Nebraska.

The work which has been done during the summer vacation by Mr. A. R. Davies of Andover Seminary at Sargent in Custer County culminated in the organization of a church of nineteen members Aug. 29. Five different denominations were represented in the organization and others are expected to join soon. This church is only thirteen miles from the church at Taylor, lately organized, and these, with the churches at Burwell, Arcadia and Wescott, form a community of Congregational churches in Central-northern Nebraska. Mr. Davies has also preached to the church at Wescott during the summer.

At a meeting of the representatives of the churches in Omaha, held on the evening of Aug. 31, a cordial and hearty invitation was extended to the C.H.M.S. to hold its next convention in that city. Great interest has been manifested in this matter by friends in Nebraska and Iowa.

Rev. C. S. Billings, State evangelist, has returned from the summer school at Chicago Seminary and will begin his campaign with the church at Pierce. Mr. Edward Kay will assist Mr. Billings as evangelist singer during the coming year.

Arrangements are under way with the church at Ravenna, Rev. T. W. Cole, pastor, to build a good parsonage. There is not a house to be rented in the town and Mr. Cole and family have been crowded into small rooms over a store building until the parsonage can be built.

PACIFIC COAST.
California.

Supt. J. K. Harrison, accompanied by Rev. L. D. Rathbone of Redwood City, made a tour through several of the northern counties recently in the interests of the work there. The latter made good use of his camera and now the former is lecturing

as opportunity offers on home missions, with stereopticon illustrations of churches, missionaries and the one parsonage to be found in all that district.

Dr. W. D. Williams and wife of Plymouth Church, San Francisco, said good-by Aug. 27 to their host of friends preparatory to an Eastern journey. After enjoying the sights at Chicago they will go onward to New England.

The church in Kenwood, formerly known as Los Guillicos, is rejoicing in worshiping once more in its house of worship. Owing to removal and repairs this privilege has been denied them for several months.—Pilgrim Church, Oakland, is being supplied by Rev. T. M. Hodgson of West Hartley, Ct.

WEEKLY REGISTER.
Calls.

ADAMS, Silas N., South Gardiner, Me., to Second Ch., Westbrook.
BARNARD, Henry T., to Second Ch., Huntington, Mass.
BROOKS, Raymond C., Yale Seminary, to Elliott, Io., for one year. Accepts.
CHITTENDEN, Andrew H., North Ch., Providence, R.I., to Vermillion, D.
DAVIS, William V. W., accepts call to First Ch., Pittsfield, Mass.
ENOCH, Owen, Frostburg, Md., to Rome, N. Y. Accepts, and has begun work.
GAY, William A. (Pres.), Corry, Pa., to Terryville, Ct.
HINDLEY, George, accepts presidency of Ridgeville College, Ind.
KIRKWOOD, H. A., to Parkville, N. Y. Accepts.
LYONS, E. C., to Waterville and Morris-town, Minn., for six months. Accepts.
MURPHY, William J., Woburn, Mass., to Second Ch., West Medway. Declines.
PIERCE, Lucius M., Golden, Io., to Riceville.
SELDEN, Edward G., associate pastor South Ch., Springfield, Mass., to Madison Ave. Reformed Ch., Albany, N. Y.
SMITH, James R., Hennepin, Ill., to Blue Island.
STAYNER, Daniel, accepts call to Astoria, Ore., where he has been supplying several months.

Ordinations and Installations.

DAVIES, Samuel I., c. Aug. 30, LeRayville, Pa. Sermon, Rev. Edward Taylor; other parts, Rev. Messrs. W. B. Thorp, E. J. Morris, T. S. Devitt and Thomas Thomas.
THOMSON, Samuel, c. Aug. 21, West Newfield, Me. Parts, Rev. Messrs. Aaron Beede and J. S. Curtis.
WILLIAMS, W. Tyler, c. p. Aug. 22, Tipton, Mich. Sermon, Supt. Leroy Warren; other parts, Rev. Messrs. W. H. Skentlebury, J. E. Butler and H. K. Williams.
WINN, Fred E., c. p. Aug. 21, Brookline, N. H. Sermon, Prof. F. Y. Hincks; other parts, Rev. Messrs. F. D. Sargent, S. L. Gerould, F. P. Chapin and G. L. Todd.

Resignations.

BARTON, Walter, Attleboro, Mass.
BRINTNALL, Walter A., Blairsburg, Io.
BUELL, Clara L., Gaylord, Mich.
CARTEE, Charles F., College St. Ch., Burlington, Vt.
ELLIOTT, William A., as missionary of the Upper Peninsula, Mich.
FINDLEY, John J., Pewaukee, Wis.
GARDNER, Nathan E., Lusk, Wyo., on account of health.
GRAUER, Otto C., Courtland St. Ch., Chicago, Ill.
NOBLE, Charles, Charles City, Io., to become professor of literature in Iowa College.
OFTOM, Oscar, St. Mary's and Maple Hill, Kan.
PHILLIPS, John W., Buena Park and Westminster, Cal.
THOMAS, Edward, Custer, Minn.

Churches Organized.

SARGENT, Neb., Aug. 29. Nineteen members.
WILLARD, Ore., Aug. 6. Fifteen members.

Miscellaneous.

CHILDS, Edward P., Anita, Io., will spend the coming year to graduate studies at Boston University, of which he is a graduate.
DODGE, Benjamin, will be at Portland, Me., till Sept. 15, and after that can be addressed at the Congregational House, Boston, by those churches wishing him to speak in the interests of the mountain whites.
HALL, Newton M., has resigned the professorship of English literature in Iowa College on account of ill health.
SMITH, Arthur, missionary of the A. B. C. F. M. in China, after a service there of twenty-one years has returned to this country for rest, and will spend some months on the Pacific coast. He is now with his wife at Snohomish, Wn.
WOODWORTH, Charles L., who goes to the Second Ch., Amherst, was given a farewell reception by the people of Watertown, at which he received the present of a gold-headed ebony cane.

THE ST. LOUIS SUNDAY SCHOOL CONVENTIONS.

St. Louis is being blessed with three important Sunday school conventions following one another in immediate succession. The First International Field Workers' Convention began Wednesday, Aug. 30, and held two sessions, morning and afternoon. The Seventh International Convention opened Wednesday evening and will continue through Sept. 5. The Second World's Convention will begin with a special session to consider Sunday school work in foreign lands Sunday afternoon and will continue in unison with the Seventh International.

The Exposition Building, where the conventions are held, covers two blocks. Within the hall elaborate decorations have been placed. Over the stage is suspended a huge colored globe representing the world, the western hemisphere being turned toward the audience. Across the stage, without obscuring this, is stretched a banner with the

benediction beginning, "The God of peace." In front of the galleries are the flags of all nations with sticks crossed in pairs, and upon the walls hang large and beautifully executed State and national Sunday school maps, pictorial Sunday school lessons and Scripture mottoes.

There are 1,990 accredited delegates and of these 800 had arrived Friday morning. The many absences from the city, and the failure on the part of many Christian people to appreciate quickly the influence of such a convention and the blessing to individual homes which the entertainment of such delegates always brings, made it difficult for the committee of entertainment to keep its promise of free hospitality, but thus far entertainment is ample and the better the delegates are known the more fully are they welcome. Olive Street from Fourth to Fourteenth is often crowded during each day with delegates wearing many-colored State and national badges. The faithful work of months has resulted in almost perfect system in providing for the information and comfort of guests.

International Superintendent William Reynolds said in his address that the successful field worker should possess pluck, perseverance and experience. Reports showed that the officers and delegates present possessed these qualifications. Businesslike energy characterized all speeches. Fifteen minutes were allowed for each speech and fifteen minutes more for questions and answers on the topic. President Semelroth of St. Louis and Mr. Boston W. Smith of Minneapolis were allowed to fill a half-hour each in presenting their interesting topics. Mr. Semelroth's address contained much valuable suggestion and a complete description of the office necessities and conveniences of a successful State superintendent. Mr. Smith described the origin and success of the work done with the Sunday school car Evangel. He has faith in the willingness of railroad corporations to aid in Christian work along their lines. The first Sunday school car was built at Dayton, O., by Barney & Co., a syndicate of business men, including Mr. Barney, standing the entire cost. After the car was delivered to Mr. Smith at Minneapolis the next question was how to get permission to use it. He first asked Mr. Mellin of the Northern Pacific what he would do to help along the work. His reply was wired to all the stations on the Northern Pacific system: "Attach the car Evangel, containing Mr. Boston W. Smith and one assistant, to any train he says, slide-track anywhere and make it as pleasant for him as possible." Similar permission was given on the Southern Pacific system. Car No. 2 is dedicated at Denver and No. 3 is promised by one man on condition that the Baptist denomination furnish money for No. 4. The cost of each car properly equipped is \$10,000. He sends circulars to the small towns on the railroad which ask for a visit of the car describing the car and its object, and has already founded many churches and Sunday schools where before there was nothing in the way of religious influence. He leaves permanent results after each visit. As an illustration, \$1,350 was raised in three weeks in a small farming community.

At the opening of the International Convention Music Hall was crowded. Mayor Walbridge of St. Louis gave a hearty address of welcome in behalf of the city. Rev. Dr. Rhodes of St. Louis made a witty and earnest address in behalf of the State and the church. Alluding to the mayor's address he said it was an event in the history of the city that we have a mayor who can make a thoroughly Christian address. For the State and city Sunday school associations D. R. Wolfe of St. Louis gave welcome. Then came responses from North, South, East and West.

While the Thursday afternoon session was

in progress at the Exposition Building an important convention of primary teachers was held in the Second Presbyterian Church. The Primary Teachers' Union now numbers 4,000. Miss Anna C. Johnson, Miss Bertha Vella, Mrs. J. S. Ostrander and Mrs. M. G. Kennedy made the principal addresses. At Music Hall most of the day was spent in grinding out the large grist of necessary business. The retiring president, John G. Harris of Alabama, made a lengthy and masterly address reviewing the work of the Sunday School Association from its foundation to the present day, and basing stirring prophecies upon the results already attained. Hon. Lewis Miller of Ohio is the newly elected president. In the evening the chairman of the executive committee, Mr. B. F. Jacobs of Illinois, consumed two hours in reading the report of the committee, printed copies of which were distributed among the audience. It heartily approves the International Lesson System and contains much valuable information for Sunday school workers. Notwithstanding its excellence it was much too long to read to a crowded audience when so many other exercises were upon the program, and much impatience was shown by the listeners. Rev. G. M. Boynton, D. D., arose at ten o'clock to make the closing address of the day upon Sunday school mission work. E. F. W.

NOVA SCOTIA AS A SUMMER RESORT.

BY REV. F. H. PALMER.

Notwithstanding there are from sixty to eighty thousand "provincialists" in Massachusetts alone, and many more scattered throughout the country, the Maritime Provinces are only just beginning to be known to tourists from the United States. Yet to worn-out business and professional men this part of the world offers unusual attractions in the hot months. These attractions may be summarized as follows: grand scenery, good fishing, an atmosphere absolutely free from malaria, invariably cool nights, a daytime temperature that is rarely excessively hot, very low rates for board and lodging, and a pleasant sea voyage thither, with only one night at sea. If one objects to traveling by water the all rail routes are available. Added to all this is the charm of life in a foreign country, with habits and customs different from our own, and an exceeding cordiality and hospitality on the part of the people toward travelers "from the States." It is a pleasant change to visit a land where the chief summer occupation of the natives is not to extract dimes and dollars from the summer tourist's pocket.

The Whitney "coal deal" of last winter has advertised Nova Scotia extensively and in more ways than one is likely to aid materially in the development of the country. The Cape Breton coal mines are extensive and interesting. If one goes from Boston by the Yarmouth Line, the shortest sea route, he has the opportunity to traverse the entire province by the Windsor and Annapolis and Intercolonial Railways to Sidney on Cape Breton. This is not a bad way to plan the journey, as it gives one a bird's-eye view of the magnificent scenery, and then, after visiting the mines, he can retrace his steps more slowly, making the round of the picturesque Bras d'Or Lakes, which rival in their classic beauty the lakes of Switzerland, calling at Truro at the head of the Bay of Fundy, running down to Halifax and from this quaint old city as a point of departure making excursions of from one to three or four days to St. Margaret's Bay or the hills of Sackville, an almost unvisited rural region which has nevertheless great charms in its fine scenery, pure air, pretty lakes and good trout streams. This route, too, affords what is best and most important of all—a chance to see the Evangeline country, made world-famous by our

American poet, Longfellow. Returning to Halifax he may take the comfortable steamer Halifax or Olivette, of the Canada Atlantic and Plant Line, and reach Boston in about thirty-six hours, completing a "foreign tour" of one month more or less at an expense hardly greater than it would have been to stay at home.

Nova Scotia was largely settled originally by the French, who had a wonderful faculty for finding the richest and most beautiful natural situations and developing them. They were driven out by the English, as we read in Longfellow's beautiful epic, but many evidences of their work still remain. They originated the dikeing system, which has made the Annapolis valley one of the richest and most prosperous parts of the country. The dikes keep back the tide water, allowing the marshes, formerly salt, to become fresh. After the dike is built it takes two or three years to effect the change, and after that there is an unending crop of fine hay year after year with no trouble of enrichment or cultivation. A tract of a few acres of dike land is a fortune in itself—the owner has merely to cut and make his hay.

Everywhere throughout the country on the old, dead fir and pine trees, the long, flowing, beard-like moss brings to mind the lines:

This is the forest primeval. The murmuring pines and the hemlocks,
Bearded with moss, and in garments green, indistinct in the twilight,
Stand like Druids of old.

There could be no more beautiful seashore resort than some spots along the coast of the Basin of Minas, where the woods run down to the water's edge, a fair, blue expanse of sea protected by bold headlands stretches before one, and grand old Blomidon rears its poetic and historic head as a silent sentinel on the north.

Ecclesiastically the country is divided up chiefly among those of Presbyterian, Baptist, Methodist, Church of England and Roman Catholic faith. When the French were driven out many English and American Congregationalists were among the new settlers of the country. Disputes arose between them and the Baptists on the question of baptism. In many cases the Congregationalists, preferring peace to contention and being separated by so thin a wall from the neighboring Presbyterian folds, found shelter in the churches of that faith. As a well-posted Baptist clergyman, who gave me these points, rather inadvertently put it, "a number of *uneducated* and *rather ignorant* but *zealous evangelists*" arose while these disputes were in progress, and, taking the Baptist side of the controversy, gained the popular ear and carried the day against Congregationalism. There are six or eight small churches of our faith in different parts of the province, but the brethren miss

the stimulating fellowship which we enjoy in the States. It was my privilege in Halifax to be the guest of Rev. Canon Partridge, D.D., of the St. George's Church (Church of England) and to deliver a lecture under the auspices of the Church of England Institute, which is one of the means by which this cultured and earnest clergyman is making his an institutional church. The tone of Halifax society is decidedly British, but in the country districts we found the resemblance more close to the ordinary life of a New England village. When the oppressive tariff shall be removed, the tide of travel set more strongly from the States and American ideas and influence become more predominant, it will be a good thing for provincial prosperity. To the minds of many nature herself has strongly suggested the idea of one great, united continental republic.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

DOWNS—In Francetown, N. H., Aug. 23, Mary Abbie daughter of Anna's Downes and a member of the class of '83, Wellesley College, aged 22 yrs.

Rev. Richard Manning Chipman died at Devon, Pa., Aug. 15, and not at Bethlehem, Ct., as stated last week.



Miss Lizzie May Davis

"Nervous Prostration"

Was brought on by a very severe attack of the grip; had **Cold Chills** almost every day. What five doctors could not do, three bottles of Hood's Sarsaparilla have done for me. I am

Hood's Sarsaparilla Cures

now well and I believe I should not now be ill if it were not for Hood's Sarsaparilla." Miss LIZZIE MAY DAVIS, Haverhill, Mass. N. B. Be sure to get Hood's Sarsaparilla.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.



A Sample Value.

Furniture has never been so low in price as it is this year. Last year this Writing Desk Cabinet Bookcase was reduced by us so low that the price at last touched \$28.

We are selling them now at

Only \$22.

Yet this is a fair sample of our present prices. We could name a score of instances of equal value in our August stock.

Paine's Furniture Company,

48 CANAL STREET { South Side Boston & Maine Depot.

THE BUSINESS OUTLOOK.

The very emphatic votes in the House of Representatives against free coinage of silver at any ratio, against a return to the old Bland-Allison act, and in favor of a repeal of the purchasing clause of the Sherman act have proved a wonderful stimulus to trade and finance in every channel. The House of Representatives has long been felt to represent more faithfully the real sentiment of a majority of the voters of the nation than does the Senate. The large majority of 138 in favor of honest money is taken, therefore, to surely show that the voters are, by an equally large majority, also in favor of an honest dollar. And that is what business men and financiers want to know—that the country is thoroughly sound at the core on this question. Action in the Senate is impatiently awaited, but without doubt as to the result.

The enormous imports of gold and additions to the national bank circulation, and the transfer of considerable money from the United States Treasury vaults to active circulation have combined to produce a relative ease in the money markets. The New York banks have practically restored their cash holdings to the legal requirement of twenty-five per cent. of deposits, and money is seeking for investment in commercial paper—although at ruinous rates still. But it is the opinion of all well-informed bankers that the worst of the crisis as respects the supply of money is over. Funds are expected to accumulate, and not improbably rates will be as low within six months as they have recently been high. It is also likely that because of the reduced volume of trade there will be a steady shrinkage in the volume of loans.

The condition of the national treasury is matter for consideration. The revenue from customs and from internal taxes has fallen away sharply. But expenses have not been reduced, and cannot well be reduced. Indeed they have risen. In 1893, as compared with 1892, the Government receipts and payments have been as follows:

	1893.	1892.
Receipts.		
August.....	\$22,890,885	\$33,479,038
July 1 to Aug. 31.....	54,796,061	67,791,389
Payments.		
August.....	\$33,585,228	\$31,449,294
July 1 to Aug. 31.....	72,981,117	67,774,230

For two months of the fiscal year the payments have exceeded the receipts by some \$18,000,000. It is hardly to be expected that September receipts will show any great rally, and the outlook is for a diminished volume of trade and consequently light receipts for some time ahead. If the payments hold up, and they are likely to as they are largely fixed by law, the prospect is excellent for a heavy deficit. The United States Treasury ought to be going in strength in order to insure a continuance of the recovery in trade. Instead of that the trend is just the reverse. It goes without saying that this is a matter which, if allowed to go far, will seriously disturb all financial and business improvement.

While the impression is general and well-founded that the tide has turned and that prosperity is slowly to come back, it will not do to entertain too sanguine expectations as to the immediate future. The rather disappointing outcome as to crops, the low prices prevailing and the damage done in all directions should, and will, induce a spirit of caution which will result in a diminished volume of business everywhere. Possible tariff legislation will also retard any expansions which might otherwise go on pretty fast. The long time required in Europe to recover from such disasters as have lately befallen us may suggest the wisdom of conservatism, even allowing for our much greater resources and productive energy.

We are making as safe a deduction from world-wide analogy as man can ever make

regarding things thus unknown when we assume that spiritual evolution will follow the same laws as physical evolution, that there will be no discontinuity between terrene and post-terrene bliss or virtue, and that the next life, like this, will resemble wrestling rather than dancing and will find its best delight in the possibility of progress, not attainable without effort so strenuous as may well resemble pain.—F. H. W. Myers.

CHRISTIAN ENDEAVOR AND CHRISTIAN UNITY.

Rev. Gilbert Reid, a missionary of the Presbyterian Board at Shanghai, was a prominent sharer in the Montreal Convention, and he gives in the *Evangelist* his impressions concerning it. Among other things he has this to say of the spirit of the delegates and their fraternal fellowship:

Every delegate came with a hearty enthusiasm and departed with a greater. They all wanted to come and no arbitrary compulsion was for a moment exhibited. Furthermore, the interest was in the things pertaining to righteousness and the kingdom of God, and every amusement or pleasure associated therewith was only a diversion to the main thought of an advancing activity. On train and on boat, and hotel corridor and busy thoroughfare, the glad songs of a conquering faith were heard sung and resung, while saloon-keepers and cigar stores, the theater and race course, were all neglected in view of greater duties and higher joys. Would that this force could be utilized to the fullest degree, and as God seems to mark out, for the speedier evangelization of the world and hastening the Lord's coming! Woe to that denomination or party which seeks to resist this agency of Providence that its own notions and narrower sphere may be emphasized to the injury of real, active Christianity!

The Young People's Society of Christian Endeavor is meant to help each and all denominations, and is not a foe to their work. It seems impossible for any one to doubt this even after merely reading the rules of the organization, but still less could one doubt it if he attends one of these conventions. Why, then, should any church, or any part of a church, be afraid of the organization? And for one I see no real sense

in the Methodists pushing forward the Epworth League or the Epworth League of Christian Endeavor, or the Presbyterians proposing a Westminster Union of Christian Endeavor. On the missionary field, at least, we want no such length of title or perplexity of organization. Why may not each denomination feel content with its own capacity and opportunity, receive gladly the new impetus of the Christian Endeavor and say to it, "God bless it, and for it we thank God."

HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Seventy-Eighth Semi-Annual Statement, July, 1892.

CASH CAPITAL.....	\$3,000,000.00
Reserve Premium Fund.....	4,172,337.00
Reserve for Unpaid Losses, Claims and Taxes.....	745,973.58
Net Surplus.....	1,287,920.58
CASH ASSETS.....	\$9,156,231.52

SUMMARY OF ASSETS.

Cash in Banks.....	\$300,912.51
Real Estate.....	1,397,393.27
Bonds and Mortgages, being first lien on Real Estate.....	606,190.00
United States Stocks (market value).....	1,678,975.00
Bank and Railroad Stocks and Bonds (market value).....	2,308,915.00
State and City Bonds (market value).....	887,097.87
Loans on Stocks, payable on demand.....	149,700.00
Premiums uncollected and in hands of Agents.....	638,232.58
Interest due and accrued on 1st July, 1892.....	29,448.29
TOTAL.....	\$9,156,231.52

D. A. HEALD, President.
J. H. WASHBURN, } Vice-Presidents.
E. G. SNOW, JR., }
W. L. BIGELOW, }
T. B. GREENE, } Secretaries.

H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.
NEW YORK, July 12, 1892.

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Sometimes life grows so lonely! The strongest men crave a relationship to things more deep than ordinary intercourse involve. They want something profounder to rest upon—something which they can reverence as well as love—and then comes God. Then the sense of something which they cannot know, of some one greater, infinitely greater, than themselves surrounds their life, and there is strength and peace.—*Phillips Brooks.*

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

THE LADIES' PRAYER MEETING in the rooms of the Woman's Board of Missions will be resumed Friday, Sept. 8.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

CHURCHES are assisted to secure candidates, supplies, or evangelists by the Evangelistic Association of New England. Address J. E. GRAY, 7 Tremont Place, Boston, Mass.

LAY COLLEGE, Revere, Mass. Located in a suburb of Boston, it can supply pastors, churches and missions with assistants in Sunday school, Endeavor and Boys' Brigade work. Teaching supplied to smaller churches. Those wishing to prepare to serve Christ and the church are welcome to a catalogue, etc. Address, REV. J. P. BIXBY, President.

NEW HAMPSHIRE FEMALE CENT INSTITUTION AND HOME MISSIONARY UNION.—The annual meeting will be held at Lancaster in the Methodist church, Wednesday, Sept. 13, at 3 P. M. Following the usual reports and business there will be an address by Mrs. Charles W. Shelton on Missionary Homes and Churches in a New Country, as gathered from her own life as a home missionary and her experience as a visitor to missionary fields. All are cordially invited to this meeting. Application for entertainment can be made to Rev. George H. Tilton, Lancaster. SARAH C. PERRY, Secretary.

REV. F. F. EMERSON, late of Newport, R.I., having returned to New England after a six months' absence in the West, may be addressed at the Congregational House for temporary or permanent pulpit engagements.

AUTUMNAL STATE MEETINGS.

Any additions or corrections should be sent in as soon as possible.

New Hampshire,	Lancaster,	Sept. 12.
Minnesota,	St. Paul,	Sept. 19.
Oregon,	Portland,	Sept. 26.
Wisconsin,	Evau Claire,	Sept. 26.
North Carolina,	Salem,	Sept. 28.
Oklahoma,	Chandler,	Oct. 3.
California,	San Francisco,	Oct. 3.
Colorado,	Denver,	Oct. 3.
North Dakota,	Mayville,	Oct. 10.
Montana,	Missoula,	Oct. 10.
Nebraska,	Beatrice,	Oct. 16.
Washington,	Seattle,	Oct. 17.
New Mexico and Arizona,	Big Horn,	
Wyoming,		

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION.—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles R. Hiles, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Bookery," Chicago, Ill. Boston office, 22 Congregational House. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. A. Hamilton, Sec.; E. A. Studer, Treas.; F. L. Ferguson, Field Sec., 10 Congregational House, Boston; T. Y. Gardner, W. Sec.; office 151 Washington St., Chicago, Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 267 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and

their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 267 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House. Rev. ALEXANDER MCKENZIE, D. D., President. GEORGE GOULD, Treasurer. BARNAS S. SNOW, Corresponding Secretary. Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Savior's Magazine*, *Seaman's Friend* and *Life Boat*. Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York. CHARLES H. TRASK, President. Rev. W. C. STITT, Secretary. W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1632.

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DYSPEPSIA Nervous Prostration.

Remarkable Cures

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Buffalo Lithia Water

Dr. P. A. Flourney, Charlotte Court House, Va., says:—"My nervous system was shattered, my digestion difficult and painful, the stomach often rejecting the highest possible articles of food. I was greatly depressed in spirit, and had but little hope of any improvement in my condition. Upon a diet of tea and crackers I visited the Buffalo Springs, and put myself upon the water of Spring No. 1. I was soon conscious of an increase of appetite and digestive power and at the same time of a gradual, decided increase of nervous vigor. This improvement continued through a protracted stay at the Springs, and to such an extent that before leaving I was able to eat with impunity any article of food found upon the hotel table. I left the Springs fully restored, and returned home to enter upon the arduous duties of my profession."

The Professor of Anatomy and Materia Medica, at University of Virginia, Dr. William B. Towles, at the time Resident Physician at Buffalo Lithia Springs, reports the following case:—"Miss —, aged sixteen, consulted me as to the use of the Buffalo Lithia Water; she was pale and emaciated, weighing but sixty-eight pounds. For several years she had suffered from a severe form of Dyspepsia with want of appetite, acid eructation, Nausea and Vomiting after eating. Headache, Constipation, Hypochondriasis, etc. For twelve months she had not experienced the Menstrual Flow. She was put upon the Water of Spring No. 1, and directions given as to her diet. During a stay of two months at the Springs her digestion was restored, there was entire disappearance of other distressing symptoms and a return of the Menstrual Flow. She gained largely in flesh and left the Springs in good health, and soon afterwards weighed one hundred and eight pounds."

Dr. M. H. Houston, Physician to Randolph Macon College, Ashland, Va. (Extract from a communication in the "Virginia Medical Monthly.") Having had an opportunity of watching very closely the action of the Buffalo Lithia Water in numerous cases which have fallen under my observation, I am prepared to impute to it one quality at least to which, it strikes me, sufficient attention has not been heretofore directed. I allude especially to its power as a gentle excitant of the Nervous System and as a Powerful and Permanent Nerve Tonic. To this particular property I am disposed to attribute much of its efficacy in the relief of many chronic diseases. Other mineral waters, with exhilarating properties, are sparkling in their appearance, and their exciting qualities are due to the gases which are disengaged, and which are consequently evanescent in effect. The Buffalo Lithia Water is without such impregnation of gases, and its effects are much more permanent."

Dr. Goodrich A. Wilson, Medical Society of North Carolina, says:—"Hundreds of young females attain the age of puberty without realizing the healthful performance of their great function. They become nervous, hysterical, chlorotic. Hundreds of young men attain the same age without developing into manhood. They become pale, feeble, hypochondriacal, and perhaps the end is phthisis or an insane asylum. In all such cases the best results may be anticipated from the use of Buffalo Lithia Water."

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WANTED—BETTER MEN IN POLITICS.

How shall they be secured? The following address, just issued by a Massachusetts political club, is an admirable answer:

If primaries and caucuses are largely attended, if a general and widespread interest in public affairs is manifested, the delegates chosen to the conventions will deem it no slight honor thus to represent the people, and, with a deep sense of their responsibility, will not only attend the conventions in person but will give careful consideration to the duties of their trust, and will neither transfer their credentials nor carelessly pledge their support to the first applicant for office. If this is done, then, in a State notable for the character and intelligence of its people, it is certain that the nominees of the conventions will be men of ability, men of character, men of honor. Nominated in this way the candidates will go before the people untrammelled by personal pledges and under no obligation to political cliques. Thus nominated by the people they will receive the support of the people.

This is the first practical step toward purity in politics. The responsibility for the character of their nominations rests with the people. They have it in their own hands to determine what and who their standard bearers shall be.

It is too often the case that delegates to conventions are selected beforehand by town committees in the interest of certain candidates; or that men seek to be delegates in order to transfer their credentials to friends for personal reasons, heedless of public sentiment; or that delegates to conventions, flattered at being personally solicited, lightly promise their support to the first applicant without considering the qualifications of all the candidates. Thus, through the carelessness or inattention of the voters themselves, unfit or unpopular nominations may be forced upon a party to its injury, if not always to its defeat.

The remedy is with the people. If they will attend to their caucuses and select their delegates for themselves after-manipulation will be impossible. Moreover, the city and town committees are chosen at the caucuses. These committees are, as it were, the fingers of the party organization. If the fingers are helpless the hand cannot do good work. These committees should never be the resting places for useless political timber, but should be the honorable instruments of honest political endeavor.

We, therefore, request you for the good of the party and the ultimate triumph of its principles to so constitute your local committees that they shall consist of your wisest advisers and your most active and patriotic men. By taking part in your caucuses, and thus attending to your first duty as citizens, you will also do much to insure the triumph of your principles and the election of your candidates at the polls, for there are many in this commonwealth who are at present but little bound by party ties in state affairs and who will vote only for candidates whom they know to be of high character and without reproach, and who, having been nominated by the people, are in touch with them and have no promises to redeem to individuals for political service.

THE ENERGY OF THE DIVINE LIFE.

Who is it that best indicates his reverence for the great travelers, or the great biologists, or the great mathematicians, or the great astronomers, or the great philanthropists of the past? Surely, he who treads in their footsteps—who explores Africa with the patience and fortitude of Mungo Park, or follows up the clew of evolution with the humble assiduity of Darwin, or extends the calculus of number with the masterly concentration of Newton, or explores the heavens with the patient search of Herschel, or alleviates human misery with the self-sacrifice of Howard or Elizabeth Fry. And it is almost childish to suppose that it can take less energy and less effort to enter into the glory of the Creator than it takes to enter into the glory of the creature—to fol-

low in the footsteps of the infinite wisdom and righteousness than it takes to follow in the footsteps of finite curiosity and finite goodness. The sense in which men rest from their labors while their works follow them is surely not the sense in which human beings fall asleep in glad fatigue with a feeling upon their hearts of having earned their rest, for that would imply a cessation rather than an expansion of life—a long night of half-conscious or unconscious repose, instead of a great increase of divine power. It seems almost monstrous to regard the initiation into divine life as implying a cessation of all that we most closely associate with life here, as the happy trance of languid ecstasy instead of the new glow of creative vigor.—*The Spectator*.

For Dyspepsia

Use **Hersford's Acid Phosphate.**

DR. O. M. BROWN, Cornish, Me., says: "I have used it in my practice during the last few years, and can, with all candor, say that in cases of dyspepsia brought about through abuse of the stomach by use of an improper diet I have failed to find any remedy that would remove the trouble so quickly or prove so grateful to the stomach or patient. I consider it a boon to suffering humanity."

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Your dealer can get lamp-chimneys that almost never break from heat; or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

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GEO. A. MACBETH CO.

BETTER Keep your leather new with Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

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BUTTONS at front instead of CLASPS.
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FIT ALL AGES—Infants to Adults.
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EMPTY IS THE KITCHEN—BRIDGET'S GONE.

Because they did not use
GOLD DUST
Washing Powder. Sold Everywhere.

MADE ONLY BY
N. K. FAIRBANK & CO., CHICAGO,
St. Louis, New York, Philadelphia, Boston, Montreal.

Worth a Guinea a Box.

A trifling dose from
a 25-cent box of

**Beecham's
Pills**

(Tasteless)

will frequently prove
as effective as a doc-
tor's prescription.

Our Mothers Say:

**Comfort
Powder**

Cures

Eczema, Chafing, Pimples, Itching, Infant Chafing, and Scalding.

Salt Rheum, Burns, Sunburn, Tender Feet, and Scalding.

Send 4c. in stamps for sample. Sold by druggists. Price, 50 cents per box, postage paid.

COMFORT POWDER CO., HARTFORD, CONN.

COMFORT SOAP, the Best Baby Soap, 25 cents a cake.

BOVININE

Recession of the gums, granulated lids, exuding and inflamed tonsils, sagging intestines, come from relaxed mucous membranes. Bovinine restores tone to membranous linings.

The NEW REMEDY.

A Home Cure
WITHOUT MEDICINE.

OXYGEN

BY THE

Electrohouse.

Many thousand sufferers in New England and all parts of the United States, in Canada and Mexico have used it within the past four years, with a degree of

SUCCESS NEVER BEFORE EQUALED

by any remedy ever given to the world, in the cure of the very

**WORST FORMS OF DISEASE,
Both Acute and Chronic.**

The treatment consists in an abundant supply of pure Atmospheric Oxygen, absorbed into the blood by a very gentle electric action upon the surface of the body, and without sensation to the majority of patients, resulting in a rapid purifying and revitalizing of the blood.

The work is corrective, tonic and sustaining; lies exactly in harmony with the Divinely appointed laws of health and hence applies to nearly all possible conditions of disease.

IT WILL CURE YOU.

BEST OF HOME REMEDIES.

For Circulars, Testimonials and Information, call or address

Rev. L. A. BOSWORTH, Room 10, 36 Bromfield Street, BOSTON, MASS.

A CHAUTAUQUA FOR THE BLACKS.

Tuskegee has had its first Chautauqua assembly, lasting from Aug. 1-15 with three lectures daily. This is the first gathering of the kind composed of and conducted entirely by colored people. The assembly was widely advertised by President B. T. Washington, who originated it, but the attractions at Chicago and the widespread financial stringency kept many away who intended to be present. Notwithstanding these hindrances the sessions were well attended and greatly beneficial, owing in part to the practical way in which the speakers expressed themselves.

Under theology such subjects as these were discussed: The Mutual Relations of Church, School and Home, In What Way Can the Church Best Help the Present Condition of the Masses? Shall We Have Written or Extemporaneous Sermons? The Minister as a Man and Citizen, The Finances of the Churches and How Best Managed, etc. Under domestic economy there were papers on Housekeeping, Health, Harmony in the Home, Ventilation, Extreme in Dress, Facts and Fancies in the Sickroom, etc. Under teaching were Talks and Papers on Nature Study, Physical Culture, Literature, Kindergarten in the Family and School, The Negro in Literature, etc., all these subjects aroused interesting and often heated discussion and a great variety of views, wise and otherwise, were expressed and maintained.

Twenty-one lectures in all were delivered by ministers, physicians and other professional men and plain housekeeping mothers. All suggested many useful lessons that ought to be scattered far and wide for the benefit of the people. The assembly held its sessions in the chapel of Phelps Hall, the beautiful and commodious building given and furnished by Miss Stokes of New York, in which the Bible training work of Tuskegee Normal School is conducted. No better locality, perhaps, than Tuskegee and no better building than Phelps Hall could be found in all this region for such a gathering. A larger attendance is expected another year, with meetings just as full of instruction and enthusiasm. E. J. P.

THE IRATE SUBSCRIBER'S WEAKNESS

Then, again, at times a subscriber will sever his connection with his favorite journal because it utters opinions not to his liking. No matter how carefully or how moderately that opinion may be expressed, no matter how tolerant the editor may be of dissenting opinion, it is enough that the editorial opinion is not the reader's opinion and he thereupon proceeds to cut off a visitor which has been a welcome guest to his house for many a year, and which has endeared itself to the wife and mother and children. Yet this same man would not sunder a friendship because of dissidence of opinion on the part of his friend. Why should he part company with his newspaper friend, for there is often no better friend to a family than the regular visitor that comes to you weekly in the shape of the newspaper. Here again is a confession of weakness, of a want of forbearance and toleration; and the worst is that the weakness of the reader in discontinuing his paper is often visited upon the other members of his family, who are thus deprived of their favorite journal against their will.—*Christian at Work.*

SERIOUS RAILWAY ACCIDENT.—Milk train in collision; no milkman turns up; disappointed housekeepers; coffee without cream. A petty annoyance resulting from a neglect to keep the Gail Borden Eagle Brand Condensed Milk in the house. Order now for future exigencies from Grocer or Druggist.

Does your hair fall out? If so, the trouble may be wholly overcome. Not a patent medicine. Not sold by dealers. Old, private formula. Made with greatest care. Choice, imported medicinals. Harmless. Warranted effective for this one trouble. For details, send self-addressed, stamped envelope to Miss Rachel T. Wyatt, Sec'y, Centerville, Mass.

If You Have

Scrofula,
Sores, Boils, or
any other skin disease,
take

AYER'S SARSAPARILLA

the Superior
Blood-Purifier
and Spring Medicine.
Cures others,

will cure you

What Can Cuticura Do

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA REMEDIES will do. They speedily cure itching and burning eczemas, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston, Mass. "All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

ACHING SIDES AND BACK,
Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

OLD BROWN Windsor Soap

OLDEST AND MOST LASTING
SOAP KNOWN.

ABSOLUTELY PURE.

AMERICAN AGENCY, 17 Cedar St., N. Y.
DRUGGISTS SELL IT.

U. S. Census for one year, 1880, reports
35,607 Deaths from

Cancer.

The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of **Cancer, Tumors**, and all malignant growths, **without the use of the knife.**

We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address

DRS. W. E. BROWN & SON, North Adams, Mass.

\$5 to \$15 per day.

LIGHTNING PLATER

Home, office, and plating jewelry, watches, tableware, &c. Plating the finest of jewelry gold or silver, on all kinds of wood with gold, silver or nickel. No experience. No capital. Every house has goods worth plating. Wholesale agents \$5. Write for circulars. H. E. DELNO & Co., Columbus, O.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in the *Congregationalist*.

RISIBLES.

"Gorge Washington," said Tommy, in the course of his regular Friday "composition," "was a man who, if he pointed a gun at a man and told the man it wasn't loaded, the man would not get a bit scared."—*Ez.*

A superintendent of schools once asked a pupil, "From what dictionary did you get your definition? I fail to find it in Worcester or Webster." "I have a dictionary in my head and got it from that!" "Aye, bound in calf I see!" was the quick response of the superintendent.

At a little country flag station a new man was placed in charge. The first thing he did was to flag an express train that came thundering by. "Where's the passenger," shouted the conductor to the lonely agent when the train at last halted. "Why, there's no one here, but I thought perhaps there would be some one to set off!"

The solemn thoughts aroused by the service in a Maine church a few Sundays ago were quickly dispelled just after the benediction when a crazy man met the pastor at the foot of the pulpit stairs and, producing a good-sized turnip from his coat pocket, passed it to him, saying, "Silver and gold have I none, but such as I have will I give unto thee." The pastor accepted the gift with due seriousness.

The first three speakers at a recent meeting of a Congregational club were all clergymen and were followed by a somewhat diffident layman, who commenced his remarks thus: "I have in my employ a German whose knowledge of the English language is very imperfect. I said to him one day, 'We have twenty-five hens, Thomas, and yet we get very few eggs. What is the reason?' To which came the ready reply, 'He no lay. She set.' Ladies and gentlemen, I feel as though I would rather follow the example of my hens and set, instead of standing here before you as a lay speaker."

At the American chapel at Luzerne a Protestant Episcopal minister from this country (Low Church) read the lessons with such naturalness of manner and propriety of emphasis as to elicit the admiration of a visitor, who afterward remarked, "How delightful to hear the Scriptures read with such sense and feeling!" She was surprised to hear the sister of a (High Church) rector, American also, exclaim: "I can't agree with you. I think it almost blasphemous for a man by such stress and emphasis to impose his own interpretation on the Word of God. The Scriptures should be read in monotone!"—*Christian Advocate.*

No man without a plan [of life] is moral. No plan without humanity about it is moral. . . . Only the man of practical reason and of social sensitiveness at once can have the right on his side, and he only in so far as he has given free play to both motives and has woven them into living harmony. His conscience, such as any upon any stage of his progress it is, is simply the collective expression of such fallible insight as he so far has into these two motives and into their harmony, viz.: Be always mindful of the will and the needs of other men, but have a universal plan, a life rule for the guidance of thy own will.—*Prof. Josiah Royce.*

STRONG nerves, sweet sleep, good appetite, healthy digestion and, best of all, PURE BLOOD are given by Hood's Sarsaparilla.

DOWNS to \$22.—Another drop is made this month in the price of writing desks at *Palme's*. In 1889 they cost \$48, in 1890 \$43, in 1891 \$38, in 1892 \$28, this week \$22. This is all owing to their great popularity. Thousands are now sold every year, and the *Palme* price is only possible through the enormous quantity which this house sells. No other furniture house can approach this figure.

Bogus!

Bogus white lead would have no sale did it not afford makers a larger profit than Strictly Pure White Lead.

The wise man is never persuaded to buy paint that is said to be "just as good" or "better" than

Strictly Pure White Lead.

The market is flooded with spurious white leads. The following analyses, made by eminent chemists, of two of these misleading brands show the exact proportion of genuine white lead they contain:

Misleading Brand			Misleading Brand		
"Standard Lead Co., Strictly Pure White Lead. St. Louis."			"Pacific Warranted Pure [A] White Lead."		
Materials	Proportions	Analyzed by	Materials	Proportions	Analyzed by
Barytes	59.36 per cent.	Regis Chauvenet	Sulphate of Lead	4.18 per cent.	Ledoux & Co.,
Oxide of Zinc	34.18 per cent.	& Bro.,	Oxide of Zinc	45.04 per cent.	New York.
White Lead	6.46 per cent.	St. Louis.	Barytes	50.68 per cent.	
Less than 7 per cent. white lead.			No white lead in it.		

You can avoid bogus lead by purchasing any of the following brands. They are manufactured by the "Old Dutch" process, and are the standards:

"ANCHOR" (Cincinnati)	"KENTUCKY" (Louisville)
"ARMSTRONG & McKELVY" (Pittsburgh)	"FAHNESTOCK" (Pittsburgh)
"ATLANTIC" (New York)	"LEWIS" (Philadelphia)
"BEYMER-BAUMAN" (Pittsburgh)	"MORLEY" (Cleveland)
"BRADLEY" (New York)	"RED SEAL" (St. Louis)
"BROOKLYN" (New York)	"SALEM" (Salem, Mass.)
"COLLIER" (St. Louis)	"SHIPMAN" (Chicago)
"CORNELL" (Buffalo)	"SOUTHERN" (St. Louis and Chicago)
"DAVIS-CHAMBERS" (Pittsburgh)	"ULSTER" (New York)
"ECKSTEIN" (Cincinnati)	"UNION" (New York)
"JEWETT" (New York)	

For sale by the most reliable dealers in paints everywhere. If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

NATIONAL LEAD CO.,

1 Broadway, New York.

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RANGES
AND
HEATERS

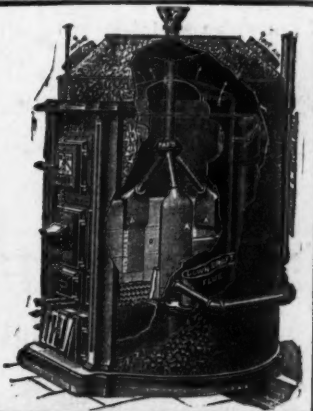
FINEST IN THE WORLD.

TWO GOLD MEDALS.

HEAT VENTILATION
HEALTH VITALITY

Four essentials to the comfort and well-being of the family are best secured by using the
MAGEE BOSTON HEATER
as made for WARM AIR only or in combination with HOT WATER. Descriptive Circulars FREE.

ADDRESS
MAGEE FURNACE CO.,
33, 34, 36 & 38 Union St., Boston, Mass.
249 Water St., New York.
55 Lake St., Chicago.

W. L. DOUGLAS
\$3 SHOE For Gentlemen.

Best Calf Shoe in the World for the Price.

W. L. Douglas' name and price is stamped on the bottom before they leave the factory to protect you against high prices. Dealers who make the price on unstamped shoes to suit themselves, charge from \$4 to \$5 for shoes of the same quality as W. L. Douglas \$3.00 shoe. If you wish to get the best shoes in quality for your money it will pay you to examine W. L. Douglas Shoes when next in need. Sent by mail, Postage Free, when shoe dealers cannot supply you. Send for catalogue with full instructions how to order by mail.

W. L. DOUGLAS, Box 551, Brockton, Mass.

Nothing can be substituted for the Royal Baking Powder and give as good results.

No other leavening agent will make such light, sweet, delicious, wholesome food.

If some grocers urge another baking powder upon you, it is because of the greater profit upon it. This of itself is evidence of the superiority of the "Royal." To give greater profit the other must be a lower cost powder, and to cost less it must be made with cheaper and inferior materials, and thus, though selling for the same, give less value to the consumer.

To insure the finest cake, the most wholesome food, be sure that no substitute for Royal Baking Powder is accepted by you.

EVERY housekeeper finds a slice of delicious Ham, just broiled to a turn, or a dainty sliver of Breakfast Bacon, furnishes a most appetizing relish with

Flesh, Fish, or Fowl

Only Grocers who really handle the BEST GOODS will supply the "Ferris" brand, but it is worth the Consumer's while to INSIST upon having these CHOICE MEATS.

"A Little Higher in Price, BUT!!!"

"We are advertised by our loving friends."

GIVE THE BABY

Mellin's Food

If you wish your infant to be well nourished, healthy, bright and active, and to grow up happy, robust, and vigorous.

The BEST FOOD for Hand-fed Infants, Invalids, Convalescents, Dyspeptics and the Aged is

∴ **Mellin's Food** ∴
For Infants and Invalids.

Our Book for the instruction of mothers,
"The Care and Feeding of Infants,"
will be mailed free to any address
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